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In the Hermitage.*

Maharshi Gautama is the author of Nya'ya, one of the six great systems of Hindu philosophy. Nya'ya is Logic or Science of correct reasoning; but its aim, unlike that of Western Logic, is to utilise correct reasoning for the purpose of obtaining a true knowledge of the Highest Truth. This realisation of the Highest Truth goes by the name of Mukti, the one goal towards which all Hindu thought is ever directed.

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S'abda or Sound is the basis of the whole Universe. The Universe is made up of Earth, Water, Fire, Air, and Ether. Of these, the first four elements are of a complex character—the 1st, Earth depending on the succeeding four elements; the 2nd, Water depending on the following three elements; the 3rd, Fire depending on the remaining two elements in order; the 4th, Air depending upon the last element, *viz.*, Ether.

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Ether the fifth element is self-existent. Its quality is *Anâhata-S'abda, i.e.*, sound which is not contact-born. In the beginning there was only one, eternal, self-existent and self-centred consciousness. There was no thought-wave at the time. Thought remained latent.

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The shell of latency gradually broke open, and the first manifestation was S'abda, Logos, or Sound. Duality began from that moment, in the form of the Knower and the Known, or the Ego and the non-Ego. As a result of the union of the Knower and the Known, knowledge came into existence. Ether then gradually condensed itself into Air; Air into Fire; Fire, into Water, and Water into Earth, thus becoming more and more complex as it descended into materiality.

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Thus, non-Ego multiplied itself into many forms, giving Ego the opportunity of having many unions; each of such unions resulting in a Knowledge. These different Knowledges, were grouped together in that portion of the Ego which goes by the name of Mind.

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Mind which thus contained various Knowledges began to compare them one with the other, and in the act of comparing them gave rise to various thoughts, which, trying to find expression, in turn gave rise to Language. Hence Sound is at the root of Language.

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It is well-known that without Sound there could be no Language; without Language no Education; without Education no Improvement; and without Improvement man will have to be in nature's primeval state, a brute with his brother-brutes.

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Thus, Anâhata-Sabda or the unformed basic Sound which has no form in itself, can nevertheless, like formless clay, be moulded into any shape.

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We have now seen that without Sound there could be no Knowledge. But, without Knowledge there could be no Universe; for what is Universe but the union of the Knower and the Known?

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Again, God is the basis of the whole Universe; and since we have proved that S'abda is the basis of the whole Universe, S'abda or Sound is equal to, or is synonymous with, God—"*S'abda-Brahman.*"

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* These Notes are from the lessons given by Swami Râmakrishnânanda to his weekly religious classes.

Anâhata-Dhvani, or that unformed basic Sound being self-existent, must be without beginning and without end, formless and infinite. This unformed, inarticulate, basic Sound on which the whole Universe rests and which may be called the name of the Nameless One who is known as God (=Good), is the *Pranava*.

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Why should the Pranava and not any other be chosen to typify the unformed basic Sound? Because it represents the finite as well as the infinite. ओं AUM (OM) is made up of A, the beginning, representing Brahmâ the Creator; U, the middle, representing S'iva the destroyer; and M, the end, representing Vishnu the preserver. Such is the finite aspect of the Pranava. It represents a creation which has both a beginning and an end.

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The Pranava represents the infinite as well. The last letter M in the syllable Aum has a prolonged sound which goes far into eternity, like the ringing sound of a bell. Thus the Pranava represents both the manifested universe or the phenomenon, and the unmanifested universe or the noumenon. We have already shown that S'abda (Sound) is the basis of the whole Universe and is synonymous with God. Pranava then is the only adequate name for God.

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Now, from S'abda or Sound we come to *Pada* or Word. Every *Pada* (word) has always an *Artha* (meaning or knowledge), and without *Artha* there can be no thinking; without thinking there can be no *Pramâna* (demonstration or right reasoning).

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So demonstration is based on previous knowledge, and truths come after demonstration. Hence, knowledge and demonstration depend on one another.

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From knowledge arise liking and disliking; and with likes and dislikes all activity begins. We try to have what we like and shun what we do not like. Thus, liking and disliking form the motive power for the acquisition of knowledge.

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What is this knowledge? It is a demonstrated truth. And demonstration presupposes the fourfold conception of the *Pramâta* (demonstrator), *Pramâna* (demonstration), *Prameya* (the demonstrable), and *Prameti* (the demonstrated knowledge). Without any one of these, no knowledge is ever possible.

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When are we said to possess right knowledge or truth? It is when we recognize the existence of the *existant* and the non-existence of the *non-existant*; *i.e.*, when we know *Sat* as Sat (real) and *Asat* as Asat (non-real).

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Some Evils of Modern Education.

The question of determining the form of a memorial to the late Empress of India has elicited a variety of answers from our countrymen. There is no doubt that a majority of them aims at combining utility with sentiment. It is, therefore, urged that the contributions by the people of this Presidency should be used for the inauguration of a scheme for technical education, or, at least, for improving the existing Technical Institute. It is gratifying to find this general awakening to the importance of technical training. But the vague proposals put forward incline some of us to think that there is no clear conception of our present situation and our present needs. We hear much in these days of the poverty of the country, the economic development of the land, the congested state of Public Service and the need for scientific training. But what is our present condition? What are the evils we seek to remedy? What reforms do we propose to effect and where to begin them? These are questions which have yet to be answered satisfactorily. Two decades ago, it was thought that the spread of Higher Education among the Indian people was the only sure way to progress. Even in these days, we are not without staunch advocates for a more thorough spread of Higher Education. But its rapid advancement has created new problems. We have begun to doubt the virtue of Higher Education, as a panacea for all ills. Higher Education is no doubt an important factor in the evolution of a race, but not the only factor. A nation of graduates, talking philosophy and politics, is a pleasant spectacle, indeed. But neither philosophy nor politics can solve the economic problems which demand our immediate attention. The repeated attack of famine, the exploitation of the country by foreign capitalists, the enormous cost of administration incidental to foreign rule and the helplessness of the Government and the people in the matter have set our minds seriously thinking. Of the many remedies by which we propose to mitigate the evil, the one, vaguely conceived and more vaguely expressed, is Technical Education. If Higher Education cannot by itself

conduce to the prosperity of a country, much less can mere Technical Education. If we turn out every year some hundreds of young men, well trained in technical branches, where are the means to provide them with suitable work? Are "the undeveloped resources of the country" so inexhaustible? Is capital available to fight the European capitalists or at least to check their imports and their commercial enterprise to an appreciable degree? Have we the commercial instinct, the commercial pluck and enterprise, which centuries have taken to develop in the European nations? Again, "Technical Education and scientific training" of the kind we contemplate presuppose a preliminary course of general education. If so, where are we to stop our young men in their University career before they take up a technical course? These questions have not received an adequate consideration at the hands of those who incessantly bring forward this great drawback in our educational system. The truth of the matter is, we are manifesting a curious phase of our character, which has not escaped the observation of our English friends. We are very apt to grow sentimental on ideas and things, more often on ideas than on things. Our strong sentiment on Higher Education is on the wane, only to concentrate on another idea. The movement for Technical Education has for its end the material prosperity of the country; but its immediate object is to solve the problems created by the spread of Higher Education among us and remedy the evils of the existing educational system. Meanwhile, we neither care to understand exactly the nature of the evils of the present educational system, nor do we seek to remedy those that can be set right without the initiation of a great scheme or a thorough revolution.

The effects of modern education on the generations of our young men have not been sufficiently grasped; or, we should have begun our reform in quite another direction. What we see is the surprising increase in the number of our graduates and a fall in the quality of those turned out year after year by our educational institutions. We find the Public Service and all other avenues for our educated men over-stocked; and a large surplus of them, left without any provision or only with inadequate provision, threatens to form, in the near future, a great problem. There seems to be a pathetic similarity between the situations of the educated youths in England and India. An average, well educated man in England begins to scribble the alphabets at the age of five. Some half-a-dozen years are spent in preparing him for a public school. Here he is stuffed with precisely the same knowledge as other boys. He acquires a uniform habit of mind and character and leaves the school for the University with the stamp of common individuality shared by his school-fellows. At the University he receives no different training. The same process of shaping him like his other companions continues until he takes his Degree. At the end of this career, feeling no call for the Church, he goes to the Civil Service, after cramming his brain with the required weight of knowledge. But he muffs at every thing. Then comes a series of vain and bitter attempts to obtain a respectable footing. He tries to make a living by his pen. Hundreds of men, he finds, are already there trying to get their greasy manuscripts accepted. "Journalism wants ideas, but he can only give good grammar." In short, there is no market for his commodities. As a last resource, he takes to the miserable life of a University coach, helping others to the same happy state of existence into which he has fallen. A special study of cheap-lodging houses and their inmates has discovered a large number of University Graduates sunk in poverty and obscurity. Now, we are creating by our educational system, an identical situation for our young men. Our average well educated Indian also begins his alphabets at an early age of five and perhaps, in some cases, earlier. This little child, this fond hope of anxious parents, is sent to school, where he is lumped with children of almost the same age and there made to scribble from morning to evening. After a short period of half-a-dozen years, spent in cramming his tender brain with all possible kinds of subjects, he enters a more arduous course of study, known as the High-

School Standard. Here the process of stocking his memory with a variety of scrappy information is carried on with greater care and greater rigour. Four years of the High-school course, if things go well with him, place him in a College, with hundreds of others fashioned on the same type and equipped with the identical stock of knowledge. The college course proves more arduous than the rest. Four years of incessant labour and stereotyped study obtains him a Degree, which is to be the passport to his future career. By this time his parents have done all that they could do for him and anxiously expect the recompense for what they have done and suffered for his sake. With high notions of his Degree and his attainments, with bright and cheerful prospects of a brilliant future he enters the world, only to find, after a short time, that it is somewhere out of joint, that it is not exactly the world he pictured to himself in his class-rooms. He goes to the Public Service and sees hundreds of men with the same qualifications and identical Degree lingering in the lowest rungs of official ladder. He thinks of law ; and if after a further three years' grinding at voluminous books, he enters the sacred *sanctum* of that profession, he discovers that the bar is overfull. He finds hundreds of his seniors at the heels of the lions of the profession for a few crumbs from their file. But should he give up the idea of law, he, in vain, seeks entrance into various other avenues. Journalism is still in its infancy in India ; and journalism cannot pay or hold forth a bright prospect. Nor is the young man, just out of college, fit for journalistic work. All that he can offer is a few plays of Shakespeare and a roseate view of the world of which he knows little or nothing. Of the elements of Indian problems, of the very constitution of the Government under which he lives he is as absolutely innocent as a child. For trading he has no aptitude ; and if at all he had any, his peculiar University career has killed the germ of business capacity. Finding nothing else to hand, he climbs down from his ideal and drags a miserable existence as a second-rate school-master in a second-rate school, perhaps, with a L. T. added to his first Degree, helping hundreds of others to a similar course and a similar experience.

Now, few would like to contemplate the foregoing picture. But there are some, among us, who remark that such a state of affairs is incidental to this age of competition. They talk glibly of "the survival of the fittest," as if this sonorous phrase were a satisfactory explanation. But it is the indolence of thought which tempts us to escape from a more minute study, by labelling the working evil with a current, philosophic phrase. There are again others who are certainly alive to some of the real defects of modern education. An accomplished writer of Bengal deplored, on a recent occasion, the visible fall in the quality of our graduates as the consequence of the second-rate professors we import into this country from the English Universities. To this it was added that the modern ideal of scraping through examinations is also responsible for the present condition of our educated men. The blame has been shifted further and traced to the rigorous examination system which so thoroughly obtains in every department of this country. In our own Presidency we are not unacquainted with that line of argument which traces the comparative barrenness of modern Indian thought to the difficulty of acquiring the use of a foreign tongue. The accidents of English grammar, which prescribes, queer pronunciations for identical words like "put" and "cut" or "rough" and "through" have been unduly exaggerated. Hence it is proposed to conduct a greater portion of early education in the mother-tongue. There is no doubt that each of these has an element of truth in it and some of them are consequences, rather than causes which have contributed to the present condition. The remedies hitherto proposed have been partial and have not touched the root of the question.

The subjects taught in our schools and colleges are not in themselves useless or unprofitable. There is nothing ridiculous in what is taught, though much can be said against the manner in which it is done. The rigorous examination system, begun so early as in primary classes and carried on to the end of the college course has much to answer for

the complete prostration of our young men, prostration both physical and mental. But there is a greater evil which has not sufficiently drawn the attention of our educationists, the parent evil which underlies the modern educational system. The cramming of boys with identical stock of knowledge possessed by hundreds of others, without any regard to their personal taste or capacity has produced consequences of a far-reaching character. Our system of education stuffs young men with knowledge not based upon individual bent, but upon a fixed code and curriculum. Our system of education aims not in developing the peculiar disposition of each individual mind, but in creating a uniform type. This process of casting all minds into one mould begins as early as the age of five. Between the age of five and seven, there is a wonderful development of faculties in a child. These, if left to themselves, will, in the long run, blossom into a vigorous intellect with a striking individuality about it. But we begin charging the tender intellect with conventional, thought-paralysing facts. A young boy may have no taste for mathematics. He may turn with aversion from geometry or algebra. But the long birch of the injudicious master whips the unwilling mind to perfect obedience. A boy may have no taste for trigonometry or the study of history. But he would be neglecting these subjects at the sacrifice of his further career. Our system of education confines and cribs the intellect and diverts it from its natural flow into the channel of the common place. Every class in an institution has its number of "the never-do-well." "Block-heads," as the impatient teacher calls them, are not, in many cases, so many inferior order of intellects, but the monuments of a caste-iron system of education which, failing to develop the natural bent, has stunted their intellectual growth and made them unfit for any kind of work. Two of the many mischievous results of our system are that imagination is killed in early childhood and ideas are not allowed to expand. My objections to the present system of education may look more theoretical than actual. But these, though subtle, are not less injurious in their consequences. They are at the root of almost all evils which we perceive after a rapid spread of Higher Education during the last twenty years.

Our reform in our system of education must, therefore, begin at the root. No kind of education, be it in Vernacular or English, should be begun before our boys finish their seventh or eighth year. They do not need much of reading, but more of reflection. If the aim of education is to foster and evolve the best out of each individual and "not manufacture an average mediocrity," what our school and college students need is watchfulness and intelligent direction by our teachers and not a pre-arranged, systematised study. The duty of a teacher is not to lead the bend of his students, but to carefully follow them. And here comes the necessity for a technical course. Where the aptitude of a boy is found not to be for Higher Education, in the sense in which we understand the expression, it becomes the duty of the people and the State to provide for him a course which will develop his individual taste. We do not underrate the importance of Technical Education by giving it only a secondary place. We are quite alive to its value. It is Technical Education and the scientific training, given along side with a high, liberal education, a logical method of education which adapts different courses for various orders of intellect, that has made modern Germany, more than the machinations of Bismarck. It is Technical Education which is now exercising the public mind in England; and among us, now, it is rightly engaging the public attention. But our leading men have not yet given us a rational and workable scheme. The Technical Education scheme is still "in the air," and unless the public has before it a definite plan, there is no chance of our realising this dream in the near future. Meanwhile, it is of no little importance that we should reform the method of imparting a general education which must be the basis of any technical training; and what I plead for is not that such education should not be enforced on our boys, but that it should be applied in a sensible and logical manner.

I do not want to expatiate here upon various other evils which our rigorous

system has created. Our educated men, turned out on an exact pattern and trained to perform the same set of functions, have flooded the market. Unfit for a variety of functions, they flock into the same avenue with consequences which are quite apparent even to a passing observer. We are repeating the same mistake which the English system has committed. Ere long, we will have the same problem to solve, a problem which education and enlightenment, instead of averting, would have largely helped to create.

The one other great mischief of our unbending and rigid system is that it nips originality in the bud. In England this has been felt and deplored. "Perhaps at no time," says a writer, "has England felt the want of great men more than at present. There are thousands of conventionally-educated, uniform-patterned, honorably-intentioned mediocrities to grace the Public Service, capable of muddling out in the end." Is our condition a whit better? We are this day alike deploring the want of great men among us. We feel, with the loss of a Telang, a Ranade, or a Ranganatham, that there are no men to take their place in our society. And how can we produce great men by a system of education which aims not in developing the intellect, but in producing "machine-made, human automata?"

A. RAMASESHAN.

Religious Teachers of India.

I.—SRI CHAITANYA.

(*Conitnued from page* 12.)

He used to spend his evenings on the bank of the river in the company of his pupils, answering their questions, explaining away their doubts and discussing several topics. On one of these occasions, a great man who had the reputation of having excelled all the learned persons of the neighbourhood, challenged Sri Gauranga to argue with him, and with a view to display his own powers of composition and ability instantaneously recited a number of verses in praise of the holy Ganga, composed on the spot. When he had done reciting the verses, Sri Gauranga spoke appreciatingly of the great man's extraordinary powers of composing verses. He was too modest and good-natured to point out the defects and errors which could not but creep in such an *extempore* composition. But finding that the great man was over-confident of his own ability and insisted upon getting an open declaration from Sri Gauranga that his verses were absolutely free from any fault, the latter reproduced one of the many verses of the Pandit which he had recited in such a great hurry that few could follow him, and when in that single verse Sri Gauranga pointed out the faults of meter, metaphor &c., the vanity of the learned man vanished. This victory over the renowned Pandit helped to make Sri Gauranga even more famous than ever.

His father died and his poor mother was left all alone in the world to look after her only son whom she considered the life of her life. Sr Gauranga softened her sorrows with these sweet words—"Never mind; do not be sorrowing, mother! What happens, happens for our good. Pray do not mourn over the past, you will always find me very dutiful to you, I will not leave you as Visvarupa did."

Gauranga devoted much of his time to study and teaching; and a large number of students daily flocked round him. At this time, his mother arranged for his marriage with a beautiful girl named Srimati Lakshmi Devi, the daughter of a respectable, though very poor, Brahman. A few months after the marriage, Gauranga went to Eastern Bengal where he started a school of his own and conducted it for some time When he returned to his native town he brought some money to his mother. The sad news of his wife's death was awaiting his arrival, but it did not shock him in the least although his mother wept bitterly at the top of her voice for the loss of such a lovely daughter-in-law. Here again Gauranga interceded to console his weeping mother, and promised to marry a girl a second time so that she might have a new daughter-in-law. By this time the fame of Sri Gauranga had spread far and wide and he was well known as a great scholar of rare merits. There was now at the time none who could oppose him with success in any literary disputation. One day when he was explaining his own commentary on Logic to his students in a pleasure-boat on the Ganges, a Brahmana co-passenger, who had also written a commentary on the same, and who now heard the most erudite production of Sri Gauranga, gave vent to his despair of the popularity of his own commentary as against that of Sri Gauranga's by a deep and sorrowful sigh. When Srî Gauranga learned that such was the cause of the Brâhmana's sigh, he at once cast his own Com-

mentary overboard in the river to the great relief of the Brâhmana.

Highly learned as he was, Sri Gauranga ridiculed the Vaishnavas of his day; and the latter who took him for a non-believer always prayed to God that He might make a true devotee of such a learned and accomplished, but unbelieving, man. If they could but make Srî Gauranga a devotee of their own rank, they thought that the learned men of the land who were, as we have already said, almost all agnostics, would cease scoffing at them and dare not ridicule them for piety and so-called superstition. Kamalaksha Misra, who was venerably known as Advaita Mahâprabhu, used to exclaim to his Vaishnava friends thus:—"Hear me, my friends! I promised you that I would compel the Lord Himself to come down and rescue all the infidels who scoff at you. You will soon see that I do not pray to him in vain."

(*To be continued*).

RAMAKRISHNANANDA.

Studies in early Greek Philosophy.

A study of the philosophical systems of ancient Greece is a necessary preliminary to a thorough understanding of modern European philosophy. It gives us an insight into the earliest speculations about nature and universe and the gradual progress from the rudimentary conceptions to the more refined and highly rational systems that have been evolved from them. The study of the ancient Greek systems must also prove to be of great value to a student of Indian philosophy. The two great systems of philosophy of the world have much to teach us by a comparative study of both. In them we have the same yearning after the one truth, the same faulty speculations, the same gradual disentanglement from incomplete conceptions to perfection and grandeur of ideas. In both we have speculations running on almost parallel lines of thought. Both after a certain stage ceased to expand, all their innate potentialities having been exhausted. But the Indian thought differs in many points from the ancient Greek speculations. The one is still a living, life-giving influence. The other is extinct and commands only an academical interest. There were causes, indeed, why the philosophic systems of Greece should have ceased to expand, why they should have come almost to an abrupt end after the neo-Platonic school. This is a question which need not concern us now. The fundamental defects of Greek speculations are the sole measure of the superiority and the permanence of the Indian systems of thought.

Philosophy, for our present purpose, may be defined as "the pursuit of absolute truth, that is, of truth as it exists for *all* intelligence." Absolute truth differs from what is generally termed "relative truth." Relative truth is truth as it exists for one mind or for one order of minds. All sensible truths, for example, are of this class. Truths which physical organisms are instrumental in bringing before the mind are merely relative. But an absolute truth is a truth for all intelligence, for all orders of intelligence. Absolute truth, therefore cannot be out of relation to intelligence. For it would come to this, that the highest truth cannot be comprehended by the most perfect intelligence, even Omniscience. Hence to define absolute truth as that which is not to be known by intelligence is manifestly an untenable position. An absolute truth is relative, then, in the sense that it can be consciened only in relation to intelligence; it is absolute in the sense that it holds for all intelligences. It may be asked if man's faculties are competent to know this absolute truth. Man's faculties are competent to the attainment of it, provided there is in it something in common with all other minds, in other words, provided there is a universal intelligent nature of which he is a partner. There is a universal part in the mind of man which is akin to the supreme intelligence. To dissociate one from the other is to undermine the very conceptions on which religion and philosophy are based. This may look so simple, but philosophic schools have existed which have denied anything like unity in human minds. The Sophists thought that different orders of mind had not necessarily anything in common. Hence their famous dictum that there are as many kinds of truth as there are minds. But Socrates rebutted the theory by saying that there is a common nature in man known by the name of reason and it is this common nature, he said, that enables man to the contemplation of absolute truth. The distinction between absolute and real truth is not yet a settled one. There are still schools which deny the conception of absolute truth; which maintain that there is no such universal principle in man and as such that he cannot com-

prehend the truth for all intelligence. But the mistake of this position will be made more apparent if we remember that there is a faculty in man which is particular and one which is universal. The perception of mathematical truths, for instance, belongs to the universal faculty. Mathematical truths are Universal truths. But not so in the case of Sensible truths. Hence it is that we find at the outset of every philosophy a depreciation of the reality of knowledge conveyed to us by the senses, so much expatiated upon both in Greek as well as in Indian philosophies. The purpose of philosophy being then the pursuit of absolute truth, we may now proceed to consider how the different Greek systems attempted to arrive at the one single principle, the absolute truth, or truth common for all intelligence.

THE IONIC SCHOOL.

The philosophers who belonged to this school were naturalists. Their conceptions were entirely physical. Thales, the first of them, regarded water as the ultimate reality. But by water he did not mean the ordinary element passing by the name. By "water" he meant "some subtle or occult form of moisture or fluidity." It is evident that the importance of the element water must have been the basis of his reasoning. Aristotle, in his Metaphysics, comments thus:—"Thales was probably led to the opinion that the water is the universal principle from observing that all nourishment is moist, that heat is generated from moisture and that life is sustained by heat. He observed that the seeds of all things in their nature were moist, this moisture they must have derived from water and hence Thales held that water was the principle from which all things proceeded." The importance of the Speculation of Thales does not consist in the theory, but rather in the spirit of investigation. He contemplated the Universe from a physical point of view. Still the tendency to generalise, to seek after the principle of unity from which the diversity of nature has been produced, essentially separate the speculation of Thales from the mythological period of Greece. In his theory also we perceive the struggle to escape from the authoritative knowledge of the senses. He goes behind water, to some unknown, unperceived principle for the ultimate basis of the universe. The objections to the theory of Thales are obvious. The ultimate reality it set forth, is a mere Sensible Universal, and a Sensible Universal is not a necessary truth. It is no truth for all intelligence. And thence the succeeding speculation of Anaximander, who came next to Thales in the Ionic school. Mr. Lewis and the German philosopher Ritter place Anaximander amidst the Pythagoreans. But the position usually assigned to him is the right place and one generally held by all others. He held that the infinite or the unlimited was the principle of all things and not any determinate matter such as water or air or any other sensible element. "The indeterminate not being any particular thing was capable of becoming any particular thing. The principle itself is without beginning, being the beginning of all things." The advance in thought over Thales is something enormous. Here is found the germ of distinction between matter and form most obscurely expressed. The next is the tendency to bring to light the opposition between the finite and the infinite. We have to account for the finite and "the finite must be the outcome of the infinite." The negative is an important element of conception as the affirmation, and in Anaximander we find the first in Greece recognising the importance and significance of the negative. Still his infinite is not a perfection. It is still some formless, unlimited matter. The theory of Anaximander was thus a thorough deviation from Thales and the third philosopher of the school, Anaximenes, effected a compromise. He held that air was the ultimate principle. He selected air because it was less material than "the water" of Thales; he selected air because Anaximander's was too indefinite. Air contains in it the element of Thales and the indefiniteness of Anaximander; The principle of Anaximenes was still further carried by his pupil Diogenes of Apollonia. He held that air was itself sensible and intelligent and it was because man partook of this that he became a sentient and intelligent being. This famous theory made its appearance again in the 16th century in the DeSensu Rerum of Campanella.

Thus we find the Ionic school attempting to work out the ultimate principle, the absolute truth, the pursuit of which is the purpose of philosophy. But in the speculations of these philosophers, we find the universal not comprehended. It is not water, nor is it formless matter or air. "They are disguised sensibles" and as such they cannot be the ultimate reality which philosophy seeks to investigate.

A. G. THOMAS.

The Small-pox Goddess.

It is a thousand pities that the South Indian demonology, spite the work of the "*Indian Antiquary*" for the last two decades and more in unearthing the Indian folklore, nursery stories, and old wife's anecdotes, yet remains a dark problem. Of recent years, we had an interesting book from the pen of a veteran Anglo-Indian on "Vikram and the Vampire" narrating the adventures of the celebrated Indian Arthur and those of the Indian Dragon. But a systematic book cataloguing the deeds of all the South Indian Devils, both wild and domesticated, giving diagnostic hints for their respective identification, and a tabulated classification of all their genera and species has long been a desideratum. To name an instance, we have the family of *Kâlîs*, embracing hosts of species such as *Mâri*, *Mahâ-mâri*, *Kâli*, *Bhadra-Kâli*, *Mahâ-mâyi* and the rest. Among the *Pidari* family, we get the *S'ûla-pidâri*, *S'ulukku-pidari* and a whole lot of other *Ammans*. The tame varieties among these are reared in some families as tutelary Devils, which are satisfied with a few chops of meat at a time like the fox-terrier. While, the semi-domesticated breeds like *Péchi*, *Mâdan* and *Kutti-châtân*, have a preference for warm gore and are often difficult of propitiation. To satisfy them, some gruesome slaughters are now and then resorted to, and the malled carcases are said to be literally sucked out for their blood by these gaseous mammals unseen by man. Thus, they can be made tractable for a time, when the Hindu ought to take care to make use of their invulnerable powers in ruining his inimical brethren. After a time, these again grow restive, and then, unless the necromancer gives his infernal retinue the needful sanguinary fodder, they might "turn again and rend him." As a penalty for his negligence, the Devil-fancier, so far from being left alone with loss of services is served in turn so well that he would need no more their services, nay any services at the hands of the land of the living. Such is said to be the summary and rough-and-ready nature of their crossed companionship. Withal, man takes care to see that they flounder only in the stagnant limbo of semi-domestication, as, a reversion to their original wild state opens him to the danger of their making a meal of him at any instant without any warning. In many cases, therefore, their domestication is not so much to profit himself actively from their friendship as to ward off any wanton rowdyism from them. So to speak, the Hindu has to maintain the companionship of the Devil to keep up appearances.

But, the purely wild Devils have enjoyed a free-and-easy life from times immemorial, and the Indian has never attempted to domesticate them, though, in a few instances, he has tried to enlist their sympathy in the hidden infernal hierarchy that is supposed to rule over the welfare and interest of every Indian village and town. *Viran and Karuppan* with all their species and sub-species belong to this division and they await with vulpine thirst the periodic carnage of animals gracing their annual festivals. These guard the village at nights against evil influences, and avert any pestilential diseases that might frequently be visiting it. In fact, these are the Sanitary Inspectors appointed by the Kingdom of the Devil to look after villages, only their pay is met from the pockets of the villagers instead of the infernal exchequer, and the arrangement reminds one of the system under which the British Government sends its officers to the Native States in times of need. And one of these rural demons is our old friend *Kâli*, the well-known Small-pox Goddess of the English Missionary parlance in India.

The Small-pox Goddess is one of the most mischievous fiendesses that ornament the *Saiva-Siddhânta* Pantheon. Viewed from one standpoint she appears to be the consort of the ferocious *Siva*, rivalling him in her terrific mien, and her feline strength and cunning. In another aspect, she appears as an incarnation of feminine immodesty, endued with all the one-breasted valour of the Dabhomi Soldieress, and crowned with a dishevelled hair, the colour of which takes after the dun indescribable fulvous smoke of the washings of a painter's palette. She has jaws always well displayed in which it is easy to descry all the dental perfection of *Felis leo*. Torn entrails of rats and dogs hang from her mouth dribbling blood, while the skirts of her petticoat stand above the line of decency, and this lovely old amazon according to one set of old wife's folklore, is genetically no better than a Pariah damsel. She is said to stalk the streets in still nights with an earthen vessel, in the epidemic seasons, containing in innumerable numbers "the mystic pearl without price"—the Small-pox "pearl." The Hindu fervently believes that the pustules which appear at the close of the preliminary pyrexial symptoms on the body of the patient are only the

"pearls" which the grim dame strews on his body out of her vessel. When the Small-pox rages in a village in unabated vigour, the mealy-mouthed Hindu has to speak in the so-called Mâri-amman *patois*, if he is necessitated to make any allusion in his ordinary talk to the filthy contagion. He speaks of the benevolent Mâri "playing" with her "fondlings" should he chance to mention to a friend of his the ruthless devastation going on in the village in the shape of deaths of the patients after protracted sufferings of a malignant type. Even the very patient who is the victim of the exquisite complaint is addressed in one of the many names of the Goddess. Relations near and remote who might happen to visit the sufferer call him as "Mari!" and tell him "don't be angry!", when they wish to commiserate him for the infinite pains he labours under. The idea is that for the time being the entity of the patient has become *nil* and he is filled with the *efflatus* of the "Mâri." In fact, he is nothing if not the Mâri herself.

And before we attempt a picture of the religio-medical treatment the patient undergoes after the inmates of his house have once made out unerringly that the disease is a distinct case of Small-pox, it would be interesting to see how the origin of the glorious *Mâri-amman* is accounted for by Indian folklore and mythology.

Parasurâma, the celebrated Indian mythical Hercules, deft at felling human heads by means of his superior axe that could beat hollow in point of massiveness and destructive mechanism even the tomohawks of the American Indians, had a wonderful father and mother. The father was an exemplar of what cruelty and wild disposition can be, and he grew one day angry with his wife. He was minded to take the law into his own hands, as befitting a man-demon of his overflowing animal spirits and to inflict capital punishment upon his wife. But he shuddered doing the act himself, and wanted therefore to make a cat's-paw of his son's assistance in the matter. All the sons of his, save Parasurama, refused to indulge the deed. The homicide therefore fell to Parasurama's share, and he despatched his mother unflinchingly to the other world at one stroke of his flashing axe. The joy of the diabolic father, rich in boons, knew no bounds, and as a reward for the instantaneous matricide, the father asked his son to demand from him anything he liked. "Restore my mother to her life!" was the ready reply of the dutiful son. "Join the head on to the body, and you will see her rising as if from a dream" was the father's compassionate gift. And now, lo! the head could not be seen. Really some feathered biped or a beast of prey had bolted away with the severed head. What should be done at this crucial juncture? Parasurama stared round and round, walked about hither and thither till at last he picked up in a few minutes a head that he found in the vicinity: but the head was evidently that of a Pariah woodwoman. In his eagerness to see at least the body of his mother vitalised, he joined the Pariah head on to the Brâhman trunk, and in an instant the soldered frame quivered with rising animation, and both the father and the son saw the fruit of their wonderful operation, surpassing all the surgical triumphs of the Nineteenth and Twentieth centuries, the operation of *cephalo-plasty*. This ethnical combination derived from human grafts, this admixture of the Aryan and the Turanian or the Dravidian bloods by processes indisputably superior to those of the present-day Aveling's Transfusion Apparatuses, is our old friend Mârî. What this myth denotes, what historical facts underlie the surface stories, whether the Mâri-amman's genesis is only another name for any ancient social upheavals, are all outside the range of our present discussion. In any case, the improbability of the tale is only too patent, and it is certain the Goddess and all her associated stories of extreme marvel are consummate concoctions improvised, to account for a disease that has been plaguing India through all times. Since it is in the nature of the Hindu mind itself to account for every phenomenon he is cognisant of, in terms of the doings of his old-world mythical demons, and to bottle each superstition with theological labels and put it in the laboratory of his nursery tales and ancestral tradition, we need not be fretting our minds here as to the why and wherefore of the present fable.

V. V. RAMANAN.

The discovery of what is true and the practice of what is good are the two most important objects of philosophy.—*Voltaire.*

When you have chosen your part abide by it, and do not weakly try to reconcile yourself with the world.—*Emerson.*

The essence of knowledge is having it, to apply; not having it, to confess your ignorance.—*Confucius.*

The Caste System.

There is a great deal of discussion among Sanskrit scholars about the antiquity of the institution now known as the caste system. Whether this distinction could be dated from the primitive times, *i.e.*, from that period known to the scholars as the Vedic period or whether it is only of a later growth is a question which awaits solution.

It is universally admitted that the Vedas are the earliest records of the Hindus. R. C. Dutt, the author of "A History of Civilisation in Ancient India" speaks of the Rig Veda as "The oldest work in the Aryan world. It gives us a picture of the oldest civilisation which the Aryans developed in any part of the world and it enlightens and clears up much that is dark and obscure in the religions and myths of the Aryan nations all over the world." Samuel Johnson thus writes of the Vedas: "We have a record more precious than many precise facts and dates. We have the sacred song, Veda or wisdom of these otherwise silent generations. The Rig Veda, the oldest of the four Hindu Bibles—the other three are mainly its liturgical developments-isa collection of about a thousand hymns, composed by different Rishis or Seers—not one of which can have originated later than twenty-six hundred, and few of them later than three thousand years ago." Again "We possess this Rig Veda in precisely the same state down to the number of verses and syllables, in which it existed centuries before the Christian era. It probably represents the earliest distinctly expressed phase of religious sentiment known to history. There is not the slightest sign of a knowledge of writing in the whole collection. In all ancient literature there is no parallel to this inviolable transmission of sacred text, and the veneration with which men are wont to regard such protection from the vicissitudes of time may be more justly claimed for this the *oldest* of Bibles than for any other in the world." Dr. L. H. Mills who is looked upon as one of the greatest of the European authorities puts the Rig Veda at the date of 4,000 years before Christ and basing himself on that date puts the Gathas of the Parsees at 1500 B. C. Dr. Haug, basing himself on the destruction of the library of Persepolis by Alexander in 329 B. C. and arguing that in order that such a vast library, such a mass of literature, should have been gathered together, we must assume a greater antiquity to give the mere time necessary for the writing and the gathering of the books, regards 2800 B. C. as a more likely date of Zoroaster, while he says he may be very much older. Thus when Dr. Haug places Zoroaster at 2800 B. C., *i.e.*, 1300 years earlier than where Dr. L. H. Mills put him, we may be certain that he regards the Vedas to be of a much earlier date than 4000 B. C. It may be interesting to know that the native scholar whose name has now become a familiar word throughout the length and breadth of India—I mean Mr. Bal Gangadhar Tilak—after making a critical examination of the astronomical references in the Vedas, conclusively proves that the Brâhmanas must have been written about 2500 B. C., and the hymns must have been sung from 6000 to 4000 B. C. Turning now to Greek sources, which however, are fortunately available-and they arevaluable as being much more ancient than the views of our modern orientalists—they throw the date, once more, very much further back. Aristotle, for instance, places the date of Zoroaster at 9600 B. C. putting it 6000 years before the time of Plato. Somewhere about 9000 years before the Christian era would be the date assigned by the Greek historians to the teachings of Zoroaster. This leads us to the conclusion that the Greek historians assign to the Vedas a much earlier date than 10000 B. C. Modern archæological researches also help very much the contention which pushes the beginnings of the religion further and further back. Thus we see how oriental scholars are gradually being forced backwards, disputing we may say, every inch of the ground, century after century, as the growing evidence points to an ever greater antiquity. Mrs. Annie Besant, one of the greatest of scholars, in the course of her lecture on Zoroastrianism says—"This religion which in modern days is called Zoroastrianism, the religion of the Parsis, is, as I said, the second of the religions of the Aryan stock"; and later on she puts the date of Zoroaster, according to the views of occultism, at more than 20000 years before Christ. Such being the case, the Vedas which are the basis of Hinduism and which according to Mrs. Annie Besant is the first of the religions of the Aryan stock, must be ascribed to a much earlier date than 20,000 years B. C. Further our respect for these Vedas deepens when we reflect that they are the outcome of a yet remoter past. They present a language already perfected without the aid of a written alphabet, a literature already

preserved for ages in the religious memory alone! They were themselves old at the earliest epoch to which we can trace them. Their deities are all familiar and ancestral. They sing of older hymns which their fathers sang: सेयमस्मेसनजापित्र्याधीः ॥ Rig Veda ॥ "This is our prayer, *the old, the prayers of our fathers.*"

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत।सदेवाँएहवक्षति॥

R. V. ॥

"May that Agni who is to be celebrated by both *ancient and modern sages* conduct the gods hither." The terms पूर्व and नूतन clearly indicate the existence of earlier teachers and older hymns.

येचिद्धित्वामृषयः पूर्वऊतयेजुहूरेवसेमहि ।
सानःस्तोमाँअभिगृणीहिराधसोषः शुक्रेणशोचिषाः ॥

॥ R. V. 1-48-14 ॥

'Adorable Ushas whom the *ancient* sages invoked for protection and for food, do thou (radiant) with pure light, (pleased) by our offerings, accept our praises!'

एतानिवामाश्विनावीर्याणि प्रपूर्व्याण्यायवोवोचन् ।
ब्रह्मकृण्वन्तोवृषणायुवभ्यां सुविरासोविदथमाविदेम॥R.V.

'These your ancient exploits, Asvins, our *forefathers* have celebrated, and we offer adorations to you, showerers (of benefits), *repeating* your praises, accompanied by our dependants.' Thus we find to what extreme and remote antiquity the Vedas lead us and as dates are very uncertain at such remote antiquity I shall not attempt to find out any particular date for the period covered by the Vedas. It is enough for our purpose if we know that the Vedas are *the earliest* and *the most trustworthy* records of the Aryans of India and that they are *the oldest* of all the books extant in the world. Now if we show that the caste system is recognised in the Vedas and especially in the Rig Veda, then it will be acknowledged by all scholars that it existed from the very earliest times and the question which we set to ourselves at the beginning would be solved.

It is the opinion of almost all the Western scholars that the institution known as the caste did not find a place in the social fabric of the Vedic people. Dr. Haug is the only exception I have come across till now, who affirms, contrary to the opinion of most scholars, that the castes existed in an organised form in the oldest Vedic times. Prof. H. H. Wilson is not conclusive but leaves the point in doubt. Some of our countrymen too, notably Mr. Romesh Chandra Dutt, have followed in the wake of the Westerns and have deemed the caste system to be of a later growth. Sir Henry Summer Maine condemns the caste distinctions as "the most disastrous and blighting of all human institutions." R. C. Dutt speaks of them as "those unhealthy rues and restrictions, those marked distinctions between man and man and between class and class which form the most unpleasant feature of Hindu Society." Whether this system deserves all this abuse and condemnation will be discussed in another place. For the present we must rest satisfied with an examination into the antiquity of the system and we should take particular care that these expressions of great scholars do not prejudice us in our researches.

Romesh Chandra Dutt has divided the whole history of ancient India into five periods, *viz.*, 1. the Vedic period, 2. the Epic period, 3. the Rationalistic period, 4. the Buddhistic period, and 5. the Puranic period. The existence of the caste system is disputed only in the first two periods—(notably in the first)—and so, we shall take one after another the different grounds for the non-existence of the caste system during each of these two periods and examine whether his conclusions are correct and are warranted by the data before us. The following is the account of the caste system during the Vedic period given by R. C. Dutt. During the Vedic period he says that "the Rishis did not form a separate and exclusive class, and did not pass their lives away from the world in penance and contemplation. On the contrary, the Rishis were practical men of the world, who owned large herds of cattle, cultivated fields, fought against the aboriginal enemies in times of war, and prayed to their gods for wealth and cattle, for victory in wars, and for blessings on their children and wives. *They did not form an exclusive caste of their own.* They were worldly men, mixed and married with the people, shared property with the people, fought the wars of the people, and were of the people. One martial Rishi for instance, prays for a son who will conquer enemies in war :

तमग्नेपृतनाषहंरयिंसहस्वआचर
त्वं हि सत्योअद्भुतोदातावाजस्यगोमतः ॥R.V.5-23-2॥

"Mighty Agni, grant us a son able to encounter hosts; for thou art true and wonder-

ful, and the giver of food with cattle." Another prays for wealth and gold, for horses and cows, for profuse harvests and excellent progeny :

आनः पवस्ववसुमद्धिरण्यवदश्वावद्गोमद्यवमत्सुवीर्यम् ।
यूयांहिसोमापितरोममस्थनादिवोमूर्थानः प्रस्थितावयस्कृत ः॥
R. V. 9-69-8 ॥".

Thus there is not the shadow of any evidence that the Rishis or priests were a caste of their own, different from the fighters and cultivators. Therefore R. C. Dutt concludes that the caste system did not exist, and that it proves a negative much more convincingly than many positive facts, can be proved. Having thus given negative proofs in support of his statement, he proceeds to adduce positive proofs. He says " the very word वर्ण which in later Sanskrit indicates caste is used in the Rig Veda to distinguish the Aryans and the non-Aryans and nowhere indicates separate sections in the Aryan community. The very word क्षत्रिय which in later Sanskrit means the military caste, is used in the Veda simply as an adjective which means strong and is applied to gods. The very word विप्र which in later Sanskrit means the priestly caste is used in the Rig Veda merely as an adjective which means wise and is applied to gods. And the very word ब्राह्मण which in later Sanskrit means also the priestly caste, is used in a hundred places in the Rig Veda to imply the composers of hymns and nothing else." Such are the various positive evidences that R. C. Dutt puts forth to prove the non-existence of the caste system during the Vedic period, and after qouting the Rik, *viz.*,

कारुरहं ततोभिषगुपलप्राक्षिणीनना।
नानाधियोवसूयवोनुगाइवतास्थिमेन्द्रायेन्दोपरिस्रत ॥

"Behold I am a composer of hymns, my father is a physician, my mother grinds corn on stone; we are all engaged in different occupations. As cows wander (in various directions) in the pasture fields (for food), so we (in various occupations) worship thee, O Soma! for wealth. Flow thou for India,"

he concludes by saying that those who suppose that the hereditary caste system existed in the Vedic times will have a hard nut to crack in explaining passages like the above where father, mother and son are described as physician, corn-grinder and composer of hymns.

In our next paper we shall see whether these arguments and the conclusions based on them are both correct.

T. K. B.

Portraits from Indian Classics.

III.—NATURE'S TRIUMPH OVER ART.

प्रकृतमनुससार नाभिनेयं
प्रविकसदंगुलि पाणिपल्लवं वा ।
प्रथममुपहितं विलाति चक्षुः
सिततुरगे नचचाल नर्तकीनाम् ॥

—Bharavi's *Kiratarjuniya*, Canto X.

A heavenly dancer then began
A piece of art; but wanton ran
Not now as e'er her eye to meet
The unfolding fingers' gesture sweet;
For on the prince once cast its blaze,
Nor moved but hung enrapt the gaze.

The greatness of Arjuna's penance was soon noticed by the denizens of the upper world. The ruler of Heaven heard with pleasure the report made to him of the fortitude and rigour with which his mortal son was striving for the accomplishment of his lofty desire. Yet would Indra try the strength of Arjuna's determination; and would subject Arjuna to those strong temptations of the flesh, successful resistance to which is ever as hard as it contributes to raise man above himself and qualify him for the realisation of the divinity in him.

The nymphs of Heaven were accordingly summoned and the fairest and most winsome of them were despatched to try the strength of their fascinations on the heart of the penance-maker. With a smile they accepted the charge, and conscious of their charms they advanced confident of triumphing easily.

But they had ill-judged the strength of Arjuna's will. Him they found "beauteous like the lord of night," yet "unapproachable in his peaceful bower." His grace, his nobility, his beauty stole upon their hearts. The seasons smiled lovely around them—

श्रुतिसुखमुपवीणितं सहायै-
रविरललाञ्चनहारिणश्चकालाः ।
अविहितहरिसूनु विक्रियाणि
त्रिदशवधूषु मनोभवं वितेनुः ॥

—*Kiratarjuniya*, Canto X.

The south-wind blew excitingly over the place;—they fell into the very snare which they had tried to set around the Pândava hero. Overpowered then by passion none of the divine galaxy was able to perform her part in the intended scene of temptation. The music sounded, but the nymphs of Indra's Court were too much lost in their sweet fancies to keep time to it. Then—in such exciting surroundings—

A heavenly dancer then began
A piece of art, * but wanton ran
Not now as e'er her eye to meet
The unfolding fingers' gesture sweet;
For on the prince once cast its blaze,
Nor moved but hung enrapt the gaze!

We shall now look at the Stanza a little more closely, and try to realise its beauty. The picture, as we have already said, is of a nymph of heaven that attempts to fascinate the heart of Arjuna, and entreat him to show some pity to her. And the poet desires to represent the conflict between Art and Nature, and the triumph of natural impulses over the dictates of Art. The object of the nymph, in other words, is in the first place, to carry out the intended representation—to perform the various movements of body in conformity with the rules of her art,—to bring about the due adjustments of the arm and fingers and the face as a whole and the eye in particular. But the sentiment which she wanted only to *represent* and to act she is forced to '*present*' and to imbibe forcibly. What she came but to feign, she stays to feel sincerely. Actual experience takes the place of mere dissimulation. The nymph is so captivated by the sight of Arjuna that having looked at him once she cannot remove her eyes from him.

The poet suggests all this complex idea by stating that the nymph's eye forgot or failed to move to the fingers, but lay motionless upon the prince. The eye is the most important factor in a piece of *Abhinaya*; her art therefore failed her. But the nymph did not fail, means the poet, in impressing upon the spectator the state of her mind. By nature, by the impulses of her own heart she was led to give expression to her love. Had she succeeded in her art she would have made but a dead representation, but now she formed the living picture of one who was so overpowered by her feeling as to forget the very art by which she was trying to convey her meaning, of one who even in so forgetting achieved the end of her art, of one whose love was shown in the rapt eye which hung motionless on the object of her admiration. *

* The art of *Abhinaya* ('dance') seems to have been cultivated with peculiar care and success in this land. Like music, like painting, it forms a full and independent branch of study; and with poetry it has for its common ground the representation of emotion—in the one case by means of words, in the other by means of gestures. The art, then as developed here in all its details, forms a very powerful means in appealing to the human heart. Yet as in other specialised branches of knowledge, it is difficult to find any single word in the English language to convey the full meaning of Nâtya or Abhinaya. 'Dance' does not adequately express the meaning, an Abhinaya or representation of feeling not being necessarily made in the standing posture. "Pantomime" is of course better, though Nâtya goes generally in combination with music.

One other point we have to notice in the portrait before us—the propriety of representing the nymph as gazing steadfastly and amorously at the hero. It will be absurd, for example, to represent a young heroine as fixing her eyes motionless on her lover; she has always in conformity with nature, to be represented as too bashful and timid to look openly or long at the latter. But this rule applies only to a मुग्धा—to one who is quite young and artless and experiencing the passion for the first time—to a Sakuntala or a Mâlati. Here on the other hand the poet is describing quite a different type of woman—a courtezan though of heaven. The nymph is an adept at love-making; and though she is acting under natural impulses it will be absurd to describe her as timid or bashful; "Nor moved" then "but hung enrapt the gaze."

* The same idea is conveyed by the poe in another form in the next stanza:

अभिनयमनसः सुराङ्गनाया
निहितमलक्तकवर्तनाभिताम्रम्।
चरणमभिपपात षट्पदाली
धृतनवलोहित पङ्कजाभिशङ्का॥

And yet another heavenly maid,
The lac-dye on whose feet was laid,—
She fain had danced, mistaking tho'
For a flower, with fresh red hues aglow,
Of lotus, over her feet a throng,
Of fluttering bees did hover along!

Here a nymph is represented as attempting to dance without noticing that the bees are hovering over her feet; lost in her love she forgets to note the throng and fails to drive it away. The difference in meaning between this stanza and the one already before us is this—that in the former the nymph attempts to do what in due course she will not do; in the latter she fails to do what in due course she will. In both cases the swerving from the due course denotes the over-whelming presence of some extraneous influence—the influence of love.

IV. THE HEROIC BOY.

दृष्टिस्तृणीकृतजगत्त्रयसत्वसारा
धीरोद्धता नमय तीव गति धीरत्रीम् ।
कौमारकेऽपि गिरिव द्गुरुतां दधानो
वीरो रसः कि मय मे ुत्यत दर्प एव॥

BHAVABHUTI'S, *Uttararamacharita.*

What fiery mettle; of triple worlds the might,
A straw belike, his fearless look doth slight!
Low stoops the Earth beneath his striding gait!—
A lad, possessing yet a mountain's weight!
Soft!—May it be that Valor's self today,
Or Strength in human form, doth pass this way?

The portrait before us like that we have had of Arjuna (Part II) represents a particular type of delineation and embodies a most familiar conception of the Indian mind. As stated before, delight in muscular strength and valour, as delight in physical beauty, is a permanent characteristic of Indian thought and forms a favourite subject of poetic treatment. Countless and romantic—and not unfrequently monotonous—are the descriptions we have of the hardihood and courage of warriors, of the nobility and grace of princes. Before us lies one which may be taken as almost a representative of the whole class. The picture is of Kus'a.

Twelve years and more elapse after the banishment of Sitâ, twelve years after the birth of her twin sons reared *in cognito* in the hermitage of Vâlmiki—when their father, the lord of the earth, proclaims, a Horse-sacrifice. The sacrificial animal, however, is seized in its course by the younger of the twins. A fight ensues between him and the royal guards, which brings the mighty ruler of men himself on the scene. Meantime Kus'a the elder of the twins also arrives after executing an errand of his master's and, hearing of some fight between his younger brothers and the king's followers, hastens vowing destruction to all that dared to oppose him, declaring to put an end to Rama's claims of suzerainty on earth. In this mood is he beheld by his father who, ignorant of the boy's parentage, is struck with his dauntless carriage and heroic cast.

The fearlessness of his look is the first point touched by the poet—a fearlessness such as well suits a lad of fiery spirit, but differs from the calm spirit of valour characteristic of the Dhîrodatta (of one like Arjuna, or Râma himself). The might of triple worlds the boy values a mere straw. The claims not even of Rama to be the greatest hero on earth will he admit, and his very look exhibits his contempt for others' valour.

And his strength! Low stoops the Earth beneath his striding gait. Huge he is, majestic as a mountain-and yet a mere lad. Like a Colossus he strides breathing wonder and awe in the mind of the beholder. To no other can he be compared: the perfection of strength and valour he seems—their very incarnation.

In this description of Kus'a the poet has evidently pictured to us the highest conception of the Dhîroddata*. We have had an instance of Dhîrodâtta in our portrait of Arjuna. Calm and kind though dauntless and mighty, he is simple and graceful though lofty and unapproachable. Kusa on the other hand, is characterised by his fiery temper and ostentatious carriage. He is conscious of his strength and valour; he delights in his own greatness.

There is a peculiar charm in the picture of the heroic lad here presented to us. It forms a noble and healthy set off against the many lascivious though often graceful descriptions of effeminate beauty with which later Indian literature teems. It takes us back quite to the golden days of heroes and heroic deeds. It breathes a vigour and manliness such as the Vedic gods are described to possess. The lines in the original duly possess a strength and grace—quite untranslatable. The cadence of the verse is as majestic as the picture intended to be portrayed. The stanza gives adequate expression to the spirit of the times to which it refers—when the strong arm and the stout heart were such glorious parts as pre-eminently entitled their possessor to supremacy over his fellowmen. The portrait heaves with that ardour and consciousness of strength with which a young and martial heart feels fired when it is about to engage in a contest of honour, to enter upon a struggle for vindicating its own self-respect.

M. KRISHNAMACHARI.

Pearls.

To know that nothing fails except the false is to hold the key of life's profoundest secret. —*H. Frank.*

It is well with him who clings to the good. He who chooses the pleasant misses his aim.—*Vasishtha-Vâk.*

* Indian Rhetoricians enumerate as many as eight different kinds of heroes of which the Dhîrodâtta (the highest kind) and the Dhiroddata, along with the Dhîralalita (the hero of the ordinary love-play) form the most conspicuous and important.

The Crucifiction.

In my article on "Sacrifices" published in the last number of the *Arya*, I have quoted St. Mark's account of the Crucifiction. St. Mathew's account is also the same on the point. The account of St. John (who is a writer given up to exaggeration and overdrawing) is substantially conflicting with that given by St. Mathew and St. Mark. These accounts must be understood either literally or metaphorically. If we understand St. John literally, we would have to believe that those who ate the flesh of Jesus and drank his blood would attain eternal life. Those living at the time of Christ's crucifiction, or before it, or immediately after it, did not eat of his flesh or drink of his blood. Those who lived and died before the birth of Christ could not eat of his flesh nor drink of his blood; and those who came into existence after the disappearance of his body, and those who are yet to be born cannot eat of his flesh and drink of his blood. Thus the incarnation of Jesus becomes meaningless, and no one is saved by him.

Let us understand the sayings metaphorically. The wine which Jesus gave to his disciples was just the wine of the New Testament. St. Mark aud St. Mathew do not give the esoteric significance of the bread which Jesus declared was his body. Bread and drink as parts of food may be understood to signify the same thing (the New Testament) as drink. In that case, what is important for salvation is the New Testament and not bread and wine or the actual flesh and blood of Jesus. It is certain that according to the authoritative interpretation of St. Mathew and St. Mark, Jesus did not attach any importance to his own crucifiction as a means of salvation. The New Testament is the means aimed at and not the crucifiction of Jesus. If, without the New Testament, crucifiction was aimed at as the means of salvation or of remission of sins, then St. Mark and St. Mathew would not have identified the wine offered with the wine of the New Testament.

A Testament is the will of a person, and the New-Testament referred to by Jesus is the will of God in announcing rules of conduct or revealing matters through Jesus Christ. In this revelation of ethical code or theological doctrines, the end of the person through whom the revelation was made has no particular significance, except that it might enlist our sympathy or surround his name with a halo of sanctity and reverence which self-sacrifice always commands. By mere death what can the world gain, except by the words and deeds, the life and example of the person dying? The life and example of Jesus, his words and deeds are certainly valuable to the world, but his flesh and blood cannot be. It is probable that Jesus said something about killing him, and the world being profited by his death. He might have said "Unless ye kill me, ye shall not enter Heaven." This might have been amplified by St. John in the manner above quoted, or understood by St. Mathew and St. Mark in a metaphorical sense.

"I am food, and I am drink" is no doubt one of the aphorisms of the Vedantic philosophy. Jesus is said to have spoken in parables. He might have just meant to teach his disciples that bread and wine become flesh and blood, and unless this "Me" identified with the body or the physical and moral elements constituting it, is killed and consumed, no one can enter Heaven or attain eternal life. According to Hindu Upanishads, it is by the sacrifice of Ahankâra or the element forming the personal individuality, and by the sacrifice of all that is subordinate to it, that immortality is reached. In this sense, the Christian doctrine is a reproduction of the Hindu doctrine useful for all the world and at all times, without regard to the physical flesh and blood of Jesus or his crucifiction; and it is also a New Testament so far as the non-Hindus are concerned. This interpretation emphasises the Doctrine of Sacrifice as much as the Hindu Sâstras.

Mahomed advocates and appreciates Sacrifice as an expression of love to God and as an implication of self-sacrifice for the sake of God. If sacrifice had no meaning, why should Jehova be pleased with the flesh offering of Abel? And what made Him reject the offering of Cain and accept that of Abel? The only answer that can be offered is the fact of love and self-sacrifice for God implied in the act of sacrificing things appertaining to self. St. Paul in *Corinthians* X, writes thus:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For, we *being* many are one bread *and* one body; for we are all partakers of that one bread."

Here the blood and body of Jesus which the Gospel-writers refer to are also referred to by St. Paul. According to him, we are all evolved

out of bread which is one and the same, and so we are all of one body. If as the Gospel-writers and St. Paul would have us, we are to be one with God, we should be all one Spirit. St Paul advises us

"Let no man seek his own, but every man another's wealth"—*Corinthians, X*, 24.

Why should he say so? The justification lies in the fact that every person should sacrifice his self. The sacrifice of self with the knowledge that the one Reality manifests itself in seeming diversities, is the highest of all sacrifices. The sacrifice of wealth is but the outermost fringe in the sacrifice of self.

According to Buddha Gautama, the sacrifice of self is the highest sacrifice imaginable. This is nothing but a translation of Upanishad texts pure and simple.

St. Paul gives us the following advice:

"Whether ye eat or drink, or whatever ye do, do all to the glory of God."

St. Peter says to the following effect:

"Speak, if you speak at all, as the oracles of God, and minister, if you minister, as of the ability which God giveth."

The above is but our Kenopanishad in a foreign garb. The great Sankarâchârya addresses the Lord thus:

"My Atma is Thyself. The Goddess is my Intellect or Sense. The vital airs are the ministering servants. My body is Thy house; my wanderings are *Pradakshina* (coming round right to left), and my sleep is Samâdhi or being in Spirit. Whatever I do, is, O Lord, all unto Thee, forming thy propitiation."

St. Paul thinks, and with him the Christians think, that every sacrifice, animal or not, has come to an end after the crucifiction of Jesus. This is not strictly correct. Even now in several churches, Christians offer fowls and cattle alive which though not killed in the the church or burnt there, are yet sacrifices, that is, renunciations of one's property for the sake of God.

The Upanishads require that the real animalism in man should be sacrificed, and as a symbolic representation of the animalism in man, living animals began to be used in the sacrifices. Buddha Gautama laid his axe at the root of the practice of offering animals in sacrifice, and the natural antipathy of the Hindu nation for vivisection and cruelty to animal life, welcomed the blow given by Gautama, and *Pishtapaśu Yâga* became more common. In this method, an animal is made of rice flour and offered in sacrifice in place of the living animal. This symbolic representation by rice-flour, of the animalism in man, is explicitly sanctioned in the Mahâbhârata. Christianity is much subsequent to the days of Buddha Gautama, and very probably it followed suit in putting an end to animal sacrifice. BHOGAR, in his *Saptakânda* (7,000), refers to a visit of Jesus to *China*. Buddhism had taken root in China, probably long before the advent of Jesus Christ there; and he or his disciples imbibed the Buddhistic spirit in stopping animal sacrifices. BHOGAR refers to an interview which he had on the hills of Jerusalem with the disciples of Jesus after his crucifiction, and it was not unlikely that they had an interchange of their philosophical and religious views.

S. RAMASWAMI AIYAR.

Charity.

Charity is the last of the Christian Graces whereas it stands first among the Hindu virtues. It is said in the Bible that 'Charity covereth a multitude of sins,' while it is a homely proverb among the Hindus that 'Charity saves life.' The Hindu S'âstras enjoin on the sons of the soil the practice of charity. Does charity consist in the mere gift of coin or kind, or is it a thing of the mind, that feeling of love for humanity in general? A tree is known by its fruits, and a man by his actions. Action, then, is the measure of the human mind, where something has been done; for otherwise we have no clue to the thousand and one things that may have passed through the mind of man or to the multitude of feelings that may have been burked or, at least, not translated into action. An enquiry into the motives of a charitable action is, I think, as needless as it is profitless. If a man does something that saves another's life, something that relieves, or goes in a way to relieve, another's sufferings, physical, mental, or moral, that action, I think, is charitable, irrespective of the mental state of the doer at the time. Not only can kindly feeling and sympathy, influence a man to be charitable but also emulation of fame, or the sickly longing for everlasting remembrance. Robin Hood plundered the rich and paid the poor. Whether he did so out of his mischievous

propensities or out of a true and tender feeling for the sufferings of the poor might be questioned; but the act of his relief was beyond all doubt a charitable one. If his acts of charity had proceeded out of that state of mind which finds comfort in relief, his deeds would have been golden and most praiseworthy. But the calculation of motives of an action becomes necessary only when the question of meed to the person doing it comes to the fore. The sage VALLUVAR says: 'To give to the destitute is *true charity*. All other gifts have the nature of *recompense*'; 'To give is good, *even though it be said that those who do so cannot obtain heaven*'; 'Nothing is more unpleasant than death: yet even that is pleasant where charity cannot be exercised'; 'Give to the poor and live with praise: there is no greater profit to man than that'; 'Those who live without fame live not'; 'The wealth of him who never bestows anything on the destitute is like a woman of beauty growing old without a husband'; 'Of what avail are all the external members of the body to those who are destitute of *love*, the internal member?" 'That body alone which is inspired with *love* contains a living soul: if void of it, the body is bone overlaid with skin.'

The question of the growing poverty of the people of India is being discussed all the world over, and answers are given that differ from one another *toto coelo*. India is being covered with a network of railways; factories, though few, are thriving, manufactures, trade, and commerce make rapid strides; steamers import foreign luxuries and make living cheap. So say the powers that be; but those whose lot has been cast among the sufferers admit the premises but deny the inference. India is so much a land of agriculture that the pursuit of agriculture has been considered the first and noblest of professions. If this pursuit does not pay, and the wolf is at the door threatening to devour life at every moment, of what avail are the *luxuries* of life, the wonderful powers of invention to abridge time and space? That India is a famine-stricken country is a fact stubborn and incontrovertible; and if famine is keenly felt in a land by a people whose sages have from time immemorial taught them abject poverty and inaction as the chief means of salvation to them, what is that an indication of? Where does the evil lie that ought to be eradicated? We, Indians, are a poor and contented nation, and whom could the lines of Goldsmith, 'Man wants but little here below; nor wants that little long' more fitly describe than us? What little the Indians have they are comparatively more willing to give to the needy if life can be spared. To give alms and to be charitably disposed characterise every true son of India. On this point I would quote what a European, long resident in India as a provincial administrator, I mean, Mr. J. D. Rees, C.I.E., has said of the people of this Presidency: "Of charity of the Hindus among themselves it is not necessary to speak. They carry out very literally the precept of the great law-giver MANU, that 'a householder must give as much food as he can spare to those who do not cook for themselves.' There is, indeed, great virtue in a people with whom a law, which is not included in the statutes published by the Government of India, and which might fairly have been claimed to have become obsolete in 3000 years, is yet held so binding, that, when, in a year of unprecedented distress, we have a little over 2 per cent. of our population on relief, as against 6 per cent., the normal figure in England, the greatness of the disaster fills the public mind, and not the admirable character of a people whose charity makes a poor-law uncalled for in ordinary years. Yet it is the comparatively poor tax-payer who has not lost his crops, who paid last year for the 6,000,000† that had lost their crops, besides supporting every year those who have in ordinary seasons no means of sustenance. Among the many admirable qualities of the humane and civilised peoples who inhabit our Indian Empire, none is more striking than their unobtrusive, unadvertised,—by themselves wholly, or by their rulers almost unnoticed—CHARITY."

It is this 'Charity' that has saved the mother India from the innumerable dangers

that had beset her, and it is this same charity, we trust, that will save her from dangers that may befall her. The recent famines have only proved that it is impossible for a Government, however powerful or resourceful, to meet the wants of the starving millions or mitigate the sufferings of a people scattered over a wide area. Railways have failed. Relief operations have only gone to add physical suffering to half-starved, miserable existence. And the Viceroy was right when he appealed, in helpless agony, to private charity, to the traditional virtues of an ancient people. Let us not, therefore, forget Charity on any account but worship her, as we have hitherto been doing, as our tutelary deity, as our great saviour.

> "In Faith and Hope the world will disagree,
> But *all mankind's concern is* CHARITY."

M. S. PURNALINGAM PILLAI.

Translations.

SHATPADAMANJARI.

This is the heading of an exquisite little Stotra or praise of God by Sri Sankarâcharya. The title means 'an offshoot resorted to by bees,' *i.e.*, a beautiful Stotra which will be appreciated by the learned, who, like the bees, are capable of getting at the essence of things. The author also means that his Stotra is a bunch or collection of six Slokas. Or, what is more likely, 'a garland of six Slokas' with which to worship God, who surely becomes more pleased with intellectual worship than with mere formal outward worship. With a view to enable his disciples to understand in a succinct form the way to Moksha, Sri Sankara composed the Stotra, full of the essence of all Sâstras. It commences thus:—

अविनयमपनय विष्णो
दमयमनः शमयविषयरसतृष्णाम् ॥
भूतदयां विस्तारय
तारयसंसारसागरतः ॥ १ ॥

'O Vishnu! (Lord!) Get me rid of all the sources of sorrow. (Get me out of the bonds of Antahkarana or all longings of the heart.) Remove from me all immodesty, which is the source of many an evil. Restrain my mind, *i.e.*, make my mind free from all promptings towards worldly pleasures. Calm or appease the desires of the flesh, *i.e.*, the desires for and arising out of sweet flowers, sandal, women, &c. Increase my mercy towards all beings, (enable me to lessen the sorrows of all created beings). Take me across this ocean of Samsâra.'

Such in short is the meaning of the Sloka. But the meanings implied in it cannot be brought out by a simple rendering into English of the Sanskrit words. The beauty of the Sanskrit language is such that every word in it can be interpreted in many ways, and according to the interpretation we put, different ideas will strike our minds.

Take for instance the use of the word "Vishnu!" (oh Vishnu). It was not used simply to mean 'Lord.' There are so many gods, Brahmâ, and others, and why should Sankara pray to Vishnu? Because all in the manifested universe, from Brahmâ, the creator, downwards, owe their origin to Him, who is unmanifested, and pray to Him, who is the source of all good and perfect qualities. The Sruti, the Smriti, the Purâna, &c., testify to the same. For it is said,

"Desirous of liberation I go to that self-effulgent God for refuge, who first creates Brahmâ, and who sends him the Vedas." Again,

"There is no one who is either greater than or equal to Him. Oh Power, unparallelled in the three worlds, there is none equal to Thee. How can there be one superior to Thee?" Again in the Gita,

"O Pârtha (son of Pritha or Kunti), great souls, following the divine path, worship Me with deep concentration, knowing me to be the imperishable First Cause." Again another Bhakta says that "Vishnu, Lord of Lakshmi, is to be worshipped by all, as He has parental love; as He has vowed, as it were, to help all beings in need; as He extricates us from troubles and difficulties; as He is not indifferent though all else might be so; as He dries away all sins (removes completely all blemishes); and lastly as He raises us to a position of incalculable good;"—and cites as instances respectively of each of the abovementioned qualities the six witnesses (well-known to all readers of Hindu scripture), *viz.*, Prahlâda,

Vibhîshana, Elephant-king, Pâncbâli (or Draupadi), Ahalyâ, and Dhruva.

'Vishnu' means 'all-pervading,'—present in everything, being the cause of everything. The Mahâbhârata says:

"Because all this universe is pervaded (through and through) with that Great God's Sakti (or power), therefore is He called Vishnu from the root *Vis*, which means 'to enter.' (He enters everything and vivifies it or in some way shows Himself there). He stands pervading everything, the seen and the unseen, what is outside everything, and what is inside everything, as the Sruti says."

Therefore the full idea implied in 'Vishnu' is that all men, who desire to be freed from the fearful rotation of births and deaths, should by all means heartily worship Vishnu, who is denoted by the word *Brahma* in the Jignâsa Sutra or the first of the Brahma-Sutras.

S'ankara prays that immodesty be removed; and seeing that modesty is generally found in those who have controlled their minds, prays next that his mind be restrained. How important this request is may be seen from the following:—

'Control of the mind, oh good man, is far more difficult than drinking off a big ocean, than uprooting a big Meru mountain, than swallowing fire.'

But the mind cannot be controlled, unless the outside Indriyas or the eternal senses be subdued. For as said in the Gîtâ,

'The external senses are very powerful, and they forcibly drag the mind out.' The Bhâgavata says:—

'Oh Achyuta, just as a husband having several wives will be troubled by them, (every one trying to have him, and getting angry and wounding his feelings when he cannot satisfy all of them), even so am I troubled by my senses—the tongue, not satisfied (with the dainties supplied to it), drags me to every kind of food, *i.e.*, makes me entertain a desire to taste of different kinds of food; the organ of generation compels me to gratify it; the skin wants all kinds of convenience; the belly craves for food and drags me one side; the ear drags me to another side in quest of musical food for it; the nose, desirous of sweet scent, drags me one way; the eye, the inconstant eye, wishing to see beautiful objects, drags me another way; and my fate drags me in a different way.'

Even the learned are not proof against it, as the Purâna says,

"बलवानिन्द्रियग्रामं विद्वांसमपिकर्षति"॥

Therefore Sankara prays that his senses should be subdued. If the external sense-propensities be controlled, the control of the mind is easy enough.

'विषयमृगतृष्णां' is another reading. It means 'the mirage or false appearance of the worldly pleasures.'

After praying for control of the senses, peace of mind, and control of the higher emotions of pride, &c., Sankara prays for the quality of mercy, which will enable him to show his sympathy to all created beings, which will incline him to the performance of actions tending to the alleviation of the sorrows of the afflicted, and which, in course of time, will make him realise his goal, the unity of his Self with the All.

'Samsâra' means 'motion,' and the prefix 'long-standing.' Thus it refers to the long-standing bondage in the world of beings that are subject to birth, old age, death, &c. It is compared to an ocean, which is never at rest, whose waves are in constant motion. Thereby it should be understood that a being coming into Samsara is sure to become subject to this motion, will he, nill he. 'Crossing the ocean of Samsara' or 'reaching the other shores of Samsara' is the removal of Avidya (or ignorance of the really real and the really false) and the perception (or complete realization) of the self with God. How can God make us cross the ocean? We should ourselves swim, one may say. But as the Sruti says,

'यमेवैषवृणुते तेनलभ्य:'

'By him alone can it be attained, whom *It* favours:' or by God's favour alone can we attain to Godhead; and as the Smriti says,

'मत्प्रसादादवाप्नोतिशाश्वतं पदमव्यय.मिति'

'By my favour alone, one reaches the permanent and imperishable abode (of bliss).' Sankara therefore prays God to take him across he ocean of Samsara.

(*To be continued.*)

B. S. RAGHUTTAMACHARYA.

Infant Feeding.

All persons, male and female, have some interest in the feeding and management of children and are anxious generally to know how best to feed their little ones. It is a well-known fact that children suffer at times most terribly from the ignorance and carelessness of their parents which often render after-life a curse to themselves and to others.

The chief ailment from which an infant suffers most is the gastric disturbance caused by the artificial feeding of the innocent with unwholesome and improper food.

The mothers cease to nurse their own children and think that the appointment of a wet nurse or Ayah is one of the qualifications necessary for the upeekp of their dignity. The first and foremost duty of a healthy mother is to nurse her own child, but if she fails to perform this all-important and bounden duty she violates the first principles of nature's law, and by her false pride brings about misery and death in the family.

The mother's milk is the only natural food for the infant and no substitute can ever hope to equal it or compete with it.

The mother must avoid all articles of food which do not agree with her, and partake freely of those that she is accustomed to take. The healthy breast-milk contains a certain percentage of fat, sugar and proteid matter, and care must be taken to see that by the judicious selection of the dietary article, the quality of the milk is neither deteriorated nor made over-rich. The child should subsist entirely on breast-milk for at least a period of six months, and then, if the mother is not able to satisfy the wants of the child to its full extent, artificial food may in addition be given with caution. Suckling should be repeated every two hours in the day time and every 3 or 4 hours in the night time. After the lapse of three months the interval should be increased by $\frac{1}{4}$ of an hour every week until the child gets the nourishment every 4 hours. As the intervals increase, the quantity of nourishment given should be proportionately raised. The average capacity of the stomach of a child according to Dr. E. Holt is as follows :—

1st Month	...	1 ounce.
3rd Month	...	$4\frac{1}{2}$ ounces.
6th Month	...	6 ounces.
12th to 14th Month	...	9 ounces.

It is a fact well known to all that even the breast-fed children of healthy and strong mothers suffer at times from digestive disorders ; and what is the cause of such derangements ? The mother is the chief cause in such cases, and she is to blame. On account of the love she has for her child she fears that the child's mouth may be dried up from prolonged sleep, rouses him from his slumber even by giving a short tap or pinch in the ear, and feeds him forcibly. Whenever he cries, she out of compassion, and at times to pacify him and make him sleep, gives him the bosom and overloads his stomach. The child must be fed regularly and not by fits and starts, and if he cries it may be a sign not that he is hungry but that he is suffering from the pains caused by an overfed stomach. It is rather better that he should go without a meal and thus starve a little than that he should be over-fed and made to suffer unnecessarily for the ignorance of the mother. The mother should also bear in mind that a happy and cheerful disposition contributes greatly to promote the secretion of a healthy and abundant supply of milk. On the other hand, fits of anger and fretful temper lessen the quantity of milk and may produce fever and griping in the child. She must also understand that grief and other depressing emotions, as well as fear and sudden fits of terror, have very deliterious effects on the secretions of the human breast. Sudden and strong excitement or fear has a very sedative effect on the milk and there are cases of death on record of children fed by mothers when so excited.

When the mother is prohibited by medical advice, as in the case of triberculosis, epilepsy, suppurating breasts, syphilis, &c., from giving her breast to the child, the best mode of feeding the child would be by a wet nurse. Great care should be taken in selecting a wet nurse. She must be healthy, young and strong and not tainted with contagious or infectious diseases. She must be considered for the time being as one of the family, and all due care should be exercised in giving her proper diet &c. It should be borne in mind that nurses are apt to dose their children with opium to avoid being worried by the little ones. The evil effect of the administration of opium are too well known to require any special consideration in this article.

The next question that deserves attention is, when should the child be weaned ? It is not advisable to nurse a child at the breast for a period of more than a year. In case of pregnancy or gradual diminution of the flow of milk it is not necessary to wean the child at once. The weaning should be done gradually.

The artificial food selected should take the place of the milk by degrees, and the mother should be prepared, if necessary, to lose the company of the child for a few days. It is rather better to wean a child in winter than in summer and when it is healthy and strong. Do not wean a child when it is showing signs of cutting a tooth.

In cases where it is found impossible to procure the services of a really good wet nurse, recourse may be had to the feeding of the child artificially. When you are thus forced to give artificial food to the child, what substitute for human milk can best be recommended? Many doctors of repute are of opinion that Cow's milk is the best. Chemical analysis of the human and the Cow's milk gives the following results :—

Cow's milk		*Human milk*	
Fat	3· 75	Fat	4 per cent.
Proteids	3· 76	Proteids	1·2 per cent.
Milk of Sugar	4· 42	Mlk of sugar	7 ,,
Salts	0· 68	Salts	0· 2 ,,
Water	87 39	Water	87· 88 ,,

It is evident from these tables that in its solid constituents Cow's milk is nearly of double the density of human milk. It is very rich in proteids but poor in the amount of sugar it contains. It is quite necessary therefore to see that the milk given to the child is properly diluted and prepared in such a way as to approach the composition of the human milk. Cow's milk diluted with an equal quantity of water, properly sterilised and slightly sweetened is a very good substitute for human milk but it is deficient in the amount of fat it contains. To equalise the proportion of fat it is necessary to add a little cream to the mixture.

The adding of an unnecessarily large quantity of water and the boiling of the milk for a long time are both inexpedient. Instead of adding cream to the mixture, the milk to be given to the child may be allowed to remain for some time in a vessel and the top milk which is rich in cream may be drawn off and diluted and sweetened. It must be borne in mind that if the milk is diluted very much, the nourishment which the child receives is proportionately decreased and the child shows signs of stunted growth, and loss of weight. It is better to add a little lime-water to the mixture. "A mixture of one part milk and two parts sugar-water, the latter of which is made by adding one ounce of milk sugar to a pint of water, approaches human milk in composition, but it is deficient in fat. The deficiency in fat can be remedied by adding one dram of 20 per cent. cream to every ounce of the milk mixture. This mixture should be boiled for half an hour and when it is cool a $\frac{1}{20}$ part of lime-water added to it to make the fluid slightly alkaline." This mixture will be found much useful in the early stages of a child's life and the cream added may be decreased if it does not agree with the child.

If the child does not improve in weight but shows signs that the milk given does not suit him, the person responsible for the feeding of the child must be more careful in its preparation and if necessary consult a doctor as to the best food that can be given under the circumstances.

If cow's milk is used, we should see that the animal is a well-fed and healthy-looking one ; and it is well that the child is given as far as possible the milk of a single animal, though some are of opinion that the milk from a mixed herd of cattle is better. The person who milks the cow must have clean hands and must also be free from all contagious diseases. *Never use a metallic vessel to prepare the child's food.*

The question of sterilising the milk used is one of utmost importance and should always be carried out with care. It is a well known fact that bacteria are destroyed at a temperature below the boiling point of water and all that is necessary therefore to sterilise the milk is to keep it for some time immersed in a pot of boiling water. Get the required quantity of milk for the day, store it in a well cleaned glass-stoppered bottle, place it for some time (say 15 to 20 minutes), in boiling water and then remove it, cork it and keep it in a cool place. Such milk is now free of germ life and is a wholesome food for the child. Even sterilised milk should not be kept for a longer period than 12 hours.

There are some who are of opinion that the addition of barley or rice-water to the milk towards the end of the 2nd or 3rd month of the infant is essential for its welfare. No doubt the child will by this method receive more nourishment than it would when simple milk is given to it ; moreover the addition of these waters aids the digestion and assimilation of the milk.

The mixture can be prepared as follows. Add a pint of boiling water to an ounce of pearl barley or ground rice and keep it for some time near a hot fire. Then strain the water, add $\frac{1}{3}$ of it to $\frac{2}{3}$ of cow's milk and sweeten it with a dram of milk sugar. This is a very good substitute for human milk and can be given with advantage.

There are many who strongly advocate the use of goat's or ass's milk in its stead ; but generally they are not easily procurable and

their compositions also differ from that of human milk and require modification before they can be given to the child with safety. The simplest method therefore is to have recourse to the use of *condensed* milk. Notwithstanding its many disadvantages we are very often compelled to use it because we can keep it for some time without its becoming rancid. It is also of great help to us when we are obliged to travel often and in places where it may be impossible to get good cow's milk. But yet all kinds of condensed milks should not be used indiscriminately. There are many brands which are quite useless having no cream in them, and there are others which are not sterilized. The condensed milk of the Anglo Swiss Co., the Milkmaid Brand, the Ideal and the Viking are some of the best. Condensed milk should be prepared strictly in accordance with the directions given on each tin, and cream and sugar should be added when necessary. It should also be observed that the condensed milk when well prepared has that milky whiteness natural to Cow's milk and also possesses its flavour and sweetness.

Much can be said about the use of *infant foods.* The list of infant foods that can may be procured from dealers in oilmanstores is formidable.

The mother selects one which she thinks is the best and gives it to her baby. The baby takes the food easily without giving any trouble, and the mother is pleased. After a few days the child begins to fret and weep and is also observed to purge and vomit. The anxious mother runs to the doctor at the middle of the night and wakes him to prescribe something for her child who is suffering from cholera.

But the doctor who is a shrewd man finds out the real cause and asks abruptly what food the mother is accustomed to give the child. The mystery is solved; the doctor prohibits the use of the food and the child gets better the next day. Many of these foods are nothing but some corn-flour with or without a little dried milk and in some cases they are purely made up of powdered dhol or a mixture of corn-flour with powdered pulse. The use of these infant foods is condemned so strongly not so much on account of their innate harmfulness but because we cannot, with any accuracy, find out whether the food is fresh and wholesome.

Even if the above condition is complied with there is no necessity in most cases for the use of these infant foods. Many go in for these foods simply because they come from England under high-sounding names put up in fancy "tins or bottles with a certificate from some eminent" doctor, that the food contains all the essentials required for an infant food. Men are duped by these outward signs of superior merit and fail to realise that they can themselves prepare such foods at a less cost, much less risk and with more advantage. After the 8th month of the child, oats, wheat, barley or rice may be given with the milk which the child is accustomed to take. The grains should be thoroughly washed and dried in the shade, powdered and passed through a sieve to make them fine. Much care should be taken in preparing the food. Two table-spoonfuls of the powder can be added to a pint of milk, then well cooked and stored up after sterilisation. This is more economical and wholesome than many of the most advertised foods.

We have tried, in this short article, to show what kind of food should be given to a child up to its first year. It must be constantly kept in mind that it is at this age that all sorts of fevers and skin-eruptions manifest themselves. The process of teething is another difficulty that has to be combated. A strong and healthy child may not feel or experience any of the evil effects of teething but a child who was hand-fed from the very beginning will surely be troubled with some disorder of the system, and any injudicious management of diet will do much to increase those complaints. All kinds of solid foods should be strictly avoided and it has been well said that "the practice of giving solid food to a toothless child is not less absurd than to expect corn to be ground when there is no apparatus for grinding it." If the artificial food disagrees with the child and causes diarrhœa, griping, &c., the mother must, at first, try to cure the same by a change of diet rather than by medicine. Parents always commit a dangerous mistake by resorting to medicine for even the slightest derangement in the system of the child. They generally think that a good purgative will cure the disease, but unfortunately diseases are often caused by that which is employed in the first instance as a remedy. In short one must be very careful in nursing a child and the assistance and advice of a doctor must be sought for whenever necessary.

In conclusion, I should like to point out the importance of establishing Dairy Companies at various centres which will be able to dispense milk-mixtures of any desired chemical strength. In America, England and many other countries there are firms which on receipt of a doctor's prescription, are able to prepare, with the utmost precision, any kind of sterilized milk-mixture. They can vary the quality of the food according

to the requirements of the child. They can regulate at your pleasure, the quantity of proteids, fat or milk-sugar to suit the powers of digestion of the child. Such companies will be a boon to India, and infant mortality can thus be checked to a very great extent.

C. KESAVA RAO NAIDU.

(Sorry that portions of the above article had to be cut so as to suit space at command. The full text will be issued in a pamphlet form.—*Ed.*)

Educational Notes.

The talented Editor of "the Dawn" is doing a good service to the cause of education in this country by his persistent attention to the defective methods of instruction adopted by our Universities. His advocacy of a higher ideal of education and its ends and effective reforms on the lines suggested by the late Professors Freeman and Max Muller will obtain, we are sure, a wide acceptance among our countrymen. In view of some impending changes in the constitution of the Calcutta University, the Editor places before the public the strong views of the two great educational authorities on examination and advocates Professor Max Muller's proposal of dividing the work of the University into two branches, one imparting a course of education fit for the needs and exigencies of Public Service and the other a course of higher training for the promising youths of the land who have the time, resource and inclination for a disinterested study of different branches of human knowledge.

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This proposal might seem to many of us a beatific vision of unutterable bliss. For, what we have been deluding ourselves with the grand name of University, is no University at all. We have no University in India. This may be a surprising statement. But it is the truth. What we have is a Board of Examiners, more or less at the mercy of the Local Government and under its strong thumb, prescribing portions and text-books and awarding diplomas for successful examiners. These diplomas mean nothing more than that the holders of the certificates have been able to reproduce the prescribed portions at an examination duly held by the examining body. Our University has no control over what it calls its "Affiliated Colleges," either in the method of instruction imparted by them or in the discipline and training received by the students who flock to these affiliated institutions. And that college is the best which is able to produce at the end of every year the longest list of "passes" and that University is the best which is able to enforce its strict rules with regard to "passing" with an inexorable hand.

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For true Universities we would ask our countrymen to look elsewhere in this country. They are not found in the din and noise, amidst the gorgeous scenery, of a metropolis. They are found still, though in fewer numbers, in the remote, unsuspected parts of India. Two or three scores of young men, half-naked and semi-barbarous in the English sense of the terms, sit at the feet of a great Guru. They live with him, they eat with him, they sleep with him. Under his watchful eyes their charactee is moulded for good or bad; and at that perennial spring of vast learning they drink deep from morn to eve. Here we have the germ of a true University, perhaps as some of our modern young men would have it, in its crudest form, But all the same it is a true University. Many of us wonder at the extent of knowledge and the depth of learning shown by our Pandits, a class which we deplore is fast disappearing in this country. But it is the peculiar training, the personal influence of the Guru and the disinterested motives of his labour that produce in the end a type of students, who are students indeed, so many intellectual centres diffusing knowledge in the long run by the very abundance of it.

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It will be said that this Platonic, peripatetic system is impossible in these days. To a certain extent this is true. Our new mode of living, our new environment will conflict with old ideas. The details may be impracticable. But the ground-plan may well be used to support the modern superstructure. Instead of the type of the students of old, who used to squat before their Guru in an almost religious adoration of him, we will have a set of young men, perhaps highly modern in their dress and ways of thinking, studying modern science literature and philosophy under the careful guidance and immediate supervision of some of the best men that can be had in Europe. We submit that the form is the same, though the details may differ. In a country which has known the Guru system and rigorous courses of study, a true and elaborate system of college course will not be felt as novel, and among us young men will not be wanting who will gladly devote their lives to a disinterested study of modern science, with credit to them selves and immense benefit to their country.

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It is easy to formulate grand schemes. But good many obstacles have to be overcome, before our present ideal can be realised. The Government is a great obstacle in the way and the Government control over our Universities has not always been conducive of good results. The poverty of the country is another great impediment, and private endowments cannot be had for institutions where elaborate courses of study can be provided for our young men. But there is no doubt that our Universities can be improved and the evils of the existing system can be greatly minimised. The grinding system of examinations has sapped the energy of our young men. It has stunted their vigorous intellectual growth; and we shall not be surprised if, in the long run, we have a generation of men, with

their constitution thoroughly shattered and their intellects completely exhausted, handing down their weak physic and infirm mind to succeeding generations. This is a prospect fearful to contemplate. It is, therefore, the first, sacred duty of our public men and the well-wishers of our country to devise means to relieve our young men of the examination-necessity and provide for them a more healthy and elaborate course of education, an education that will develop the mind and not weaken it, an education that will lead to original research and a truer interest, and not make it rest content with the useless, scrappy knowledge which the institutions of these days impart.

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Mr. N. N. Ghose, in his address to the Bengal Provincial Conference, deplored the decadence of Higher Education in Bengal and the fall in the quality of modern graduates. He attributed this sad state of affairs to bad teachers and bad examiners and made a significant reference to European professors of very ordinary attainments who are now in charge of many educational institutions. The *Mysore Standard*, commenting on this portion of Mr. Ghose's address and admitting the truth of his observation, adds that the present state of Higher Education is also partly due to the growing tendency, among our young men, of "scraping through" the University Examination.

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We admit both the contentions. But we are inclined to believe that they are only the consequences of another parent evil. The University system has much to answer for the state of Higher Education in India. As we have remarked above, our Indian Universities are only Examining Boards passing by that sonorous name: and enforcing their strict rules as to percentages, without regard to the test of real knowledge in the subjects examined. The Government, on the other hand, has its elaborate regulations which test the efficiency of an educational institution by the percentages of passes in public examinations. In short, the examination system has been thoroughly carried into every department of life and it is no wonder that between the University and the Government regulations, the Higher Education, even the very conception of Higher Education, has steadily gone down. Once it is laid down that the percentage of passes in a public examination is the sole test of the efficiency of an institution, the necessity for men of real talents is removed; and the students, in their turn, subject to the coaching system with a view to their "scraping through," come to regard the success in the examination as the end of their educational career.

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The intended abolition of the Sanskrit Chair, in the Madras Presidency College, is now exercising the public mind to an unwonted degree. It might be remembered, that the late Mr. M. Seshagiri Sastri succeeded Dr. Oppert only after a tough fight between the Government of Madras and our educated public, and the Secretary of State had to be moved in the matter to recognise the claims of the late Sastriar. Now that the chair has fallen vacant by the much regretted death of Mr. Seshagiri Sastri, it is surmised that the Madras Government is contemplating the abolition of it altogether, on the score of there being absolutely no necessity for its existence. The contention of the Government seems to be that it is a Philology chair and as there is no present necessity for it, it is a useless burden on the Government Exchequer. This technical objection is, to a certain degree, unassailable. But it is precisely this narrow view of educational needs that is responsible for the degeneration of Higher Education in this and other Presidencies. There are men among us who can fill the Chair with great credit to themselves to the benefit of the public at large and the students who flock to that institution. An appointment of the kind, when conferred on such men, will lead to a wider research into the fields of Sanskrit literature and give a stronger impetus to the advancement of Sanskrit learning among us. It is a place which cannot be filled by our Pandits and this by itself is a conclusive argument for the retention of the chair.

Science Jottings.

[BY A SCIENCE TUTOR.]

A new Barometer has been designed by Mr. K. T. Fischer for balloon observations. It is based on the principle of the Cartesian diver. The float consists of a stem, cylinder partly filled with water. The free space is taken up by air, while the bulb is charged with mercury. This is made of glass and the whole thing swims in a brass cylinder containing distilled water, kept steadily at 0° C. G. by a shell of ice which surrounds the cylinder. The temperature being thus kept constant, the position of the float will necessarily depend upon the volume of the intercepted air in the float. The volume of air depends upon the atmospheric pressure acting on the water in the brass cylinder. For actual determinations the stem is scaled off, and the cylindrical part weighed together with the bulb.

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That wonderful country, Japan, is making rapid strides in all directions. In the short space of forty years it has become one of the foremost powers in the East and the most powerful among the Asiatic races. The commerce of Japan is threatening to beat out the commercial activities of the European merchants in Asia. Now the Japanese Government is proposing to construct, in future, their own battle-ships and to manufacture their own armor plates. But anything the enterprising Jap takes in his hands, he is likely to do to perfection. It is no wonder, therefore, that enormous ship-yards and installation of modern plant are being projected. Tenders

have been issued for machinery for the manufacture of armor. This step on the part of the Japanese Government is likely to disconcert many of the big ship-building firms of England. Hitherto England has executed the orders of the Japanese Government for ship-building. This fertile source of enormous income will no more be open to English merchants.

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A sensation is likely to be caused in the society of archeologists, and speculation and theories will certainly flow in abundance from every one who has a right to speak on this department of knowledge. Certain Greek divers when exploring the bottom of the sea near the island of Cerigo have made discoveries of no little interest. Marble and bronze statues, fragments of vases, pieces of wood from some vessel, the bronze head of a Roman wrestler and the marble statue of a bending youth have been hauled up. If it is remembered that Lucian in his story of Zeuxis makes mention of a vessel laden with art treasures, sent by Sulla to Rome, which foundered on these very coasts, our archeologists will spare no pains to connect these interesting discoveries with the name of Sulla and the unhappy vessel which went down with all its valuable collection. Anyhow this is something to cheer up our archeologists and keep them busy at least for some time to come.

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The danger lurking in milk is the theme on which Dr. Andrew Wilson expatiates with his characteristic vigour. Like many other things in these days, milk also seems to have degenerated. The fell microbes do not spare even this simple article of human consumption. Tuberculosis, scarlet fever, typhoid fever and diphtheria are some of the maladies which milk helps to propagate among its consumers. The sterilising of milk, that is, rendering it free from noxious microbes, is engaging a serious attention in Europe. The Berlin establishment supplies to-day, it seems, seven-million gallons of milk consumed by 50000 families. But the whole of the quantity is, before distribution, thoroughly Pasteurised by special apparatus, while butter, cream-cheese and the like are made under equally scientific supervision. Pasteurisation of milk is now the hobby in the circles of scientists in England, especially with regard to milk supplied to poorer classes. It is urged that this department of work must be looked after by the Municipalities, as this body is the immediate guardian of public health. As for us we need not dream of such things. Our Municipal Fathers have not got over the drainage question; and we ourselves, fatalists by birth, have our go-lucky, happy way of taking things with supreme indifference. We are ourselves regarded as so many microbes preying upon the vitals of the British empire. It is indeed a question if the microbes in the milk will affect us or cause any anxitey to our Government or to our ever-loquacious Municipal Fathers.

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The report of the Behar Commission regarding the question of Sugar and Indigo, is an interesting record. The sugar production has fallen so low that the Government took alarm and appointed a Commission to investigate into the matter. One acre of land in India yields only one ton of sugar, while in other countries it yields from three to four tons. The attempt of the Government by levying counteracting duties to protect the indigenous trade has failed The import of sugar for the last year seems to have beaten all record. The Commission has, after a searching inquiry, seems to have advised a better equipment of efficient machinery for the manufacture of sugar, especially of the refined sort, the consumption of which is rapidly re-placing the rough, brown, country sugar so popular and so widely used once.

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With regard to the manufacture of Indigo, it has been remarked that the addition of super-phosphates increases plant production from fifty to one hundred per cent. It has also been suggested, that the whole of the coloring matter being in the leaves, the plants should not be cut down and used as manure, as it is done now, but that the leaves only should be stripped off and steeped. It is calculated that four or five strippings could be got during the manufacturing season and that a much larger quantity of indigo can thus be manufactured in this way than it is done at present. This is a very important suggestion of which our indigo manufacturers would do well to take note. Good many of the poorer ryots in the Ceded Districts depend upon the indigo produce to meet the Government *kist*. To them this suggestion must be an important one. For, failure of indigo produce means the sale of a quantity of paddy or ragi, chiefly kept for family maintenance, to meet the Government demand.

The Voice of Sarada.

REVIEWS.

Usha, An Original Telugu Drama, BY V. VENKATARAYA SASTRI; *K. R. Press, Madras, price* 12 *As.*

There is no doubt that a deplorable feature of our vernacular works is the scanty portion of their dramatic literature. There have been many attempts of late to make up this want; attempts good, bad and indifferent both from their literary and popular point of view. We have still another and in this case the name of the author is in itself a guarantee to the real merits of the work. A Pandit of high attainments, Mr. Vedam Venkataraya Sastri, is one of the few who have dedicated their lives to the service of the Muse and by his increasing activity in the field of Sanskrit and Telugu literature he has laid all the true lovers of our literature in great obligation to him. His new work, Usha, a Telugu Drama, has certainly a good deal of that literary merit which we have always found in other works of his. It may not be out of place to suggest here that we have yet to advance in our conceptions of the drama, its aims and its features. Our authors will do well to give their dramatic works a distinctly modern tinge, instead of coloring them with the

notions of by-gone ages. For instance, we are still so thoroughly permeated with the old conceptions that we will not begin the first Act without a Sûtradhâr and a Nati. We cannot still think of getting out of matters ultra-mundane, even at the risk of introducing impossible scenes, unattainable by modern stage devices. A drama is a powerful instrument in the hands of a poet not only for telling representations of human weakness but also for popular education and inculcation of popular morality. These are some of the features which our modern dramatists would do well to bear in mind. These remarks, however, are not advanced with any special reference to the book under review. *Usha* is up to the standard of the other works of Mr. Venkataraya Sastri, and we wish it a good success and the popularity it deserves.

The Poets' Feast, BY V. G. SURYANARAYANA SASTRI, B.A.; *Double Crown 16 mo. 88 pp., S. P. C. K. Press, Madras, price* 8 *As. Aryan Book-Depôt, Madras.*

This neat little book which is the third Pendant of the 'Girdle of the Tamil Muse' contains eight short poems of mingled interest on varied subjects, and represents sixteen different metres. The ease with which the poems run, the elegance of style and the simplicity of diction cannot fail to impress favorably on the minds of the readers. Each poem has distinct poetic merits of its own and tries to inculcate a moral, social or scientific truth. The title of the book is well chosen as it indicates the true nature of the contents. The book under notice combines in itself the religious fervour of Appar, the linguistic elegance of Kamban, the poetic finish of Kacchiyappar; in keen observation of nature the learned author aims to imitate Wordsworth; and his quiet humour reminds us of Thackeray. We can at once say that the book will commend itself to all readers of Tamil, and especially to our local University authorities who will do well to encourage Indian talent by adopting such deserving books for use as Text-books in colleges. For our part we can assure the author who is already known to and respected by the Tamil world in connection with his admirable dramatic compositions, that the public will ever welcome such productions from his facile pen.

The City of Vidyaranya BY C. R. SRINIVASA AIYANGAR, B. A.; *V. N. Jubilee Press, Madras; price* 8 *as. Messrs. Satakopachari and Co., Madras.*

This forms the first Flower of the 'Pleasure-Creeper.' It is a historical Romance in Tamil and is the first book of its kind. It affords a pleasant and interesting reading. The plot is sufficiently intricate and yet not confused. The author deserves credit for having ably worked out the historical materials. His style is simple throughout. Now-a-days there is a growing demand for light vernacular literature in good prose.

Dasaratha's Mistake, BY N. BALARAMA AIYAR; *Minerva Press, Broadway; price* 4 *as.; T. A. Swaminatha Aiyar, Madras.*

This is an original Tamil drama of the species called "Anka." The appearance of this book shows that the statement that Hindus cannot conceive of a tragic end is not well-founded. The characteristic of an "Anka" which ends in one Act is a tragic catastrophe portraying the sobs and cries of women. Dasaratha, king of Ayodhya, while out in the forest, mistakes for a wild elephant the son of a Rishi who was at an adjoining reservoir filling a vessel with water for his father, and shoots him down with an arrow from his bow. The poor old parents when they come to the spot where the boy lay, also end their lives with grief by his side. The book is interspersed with original stanzas which are charming and musical. The prose portion is written in a simple and elegant style. This forms the fifth Gem of the 'Anklet of Sarada.'

The Pastoral Sri Krishna, BY SWAMI RAMAKRISHNANANDA; *L. A. Press, Madras; price As.* 4 *exclusive of postage; can be had from the Aryan Book-Depôt, Madras.*

This with the companion volume is the outcome of student's love for their ideal. Delivered on the Srî Jayanti day the lecture, instructive and interesting as it is, deals with the boyhood of S'ri Krishna—the most important Avatâr of God on earth. The history of S'rî Krishna has been popularly dealt with, and the interest that naturally inspires a Hindu heart is much increased by the clever bits of sarcasm and chastisement hurled at sceptics and by the wise and trite explanations, in the light of Yoga, of the several, supernatural doings of the Lord of Gokula and Brindâvana. The lecture ends with the exit of S'ri Rama and S'ri Krishna, in Akrûra's chariot, from Brindâvana to Mathura—there to witness and partake of the festivities kindly arranged for them by their anxious uncle. The description, in the sequel volume, of this master-uncle's state of mind induced by fear of death at the kind hands of his nephew, is an attempt scientifically successful.

Sri Krishna, the King-Maker, BY SWAMI RAMAKRISHNANANDA; *sequel to "the Pastoral S'ri Krishna; "Brahmavadin" Press, Madras; price As.* 4 *exclusive of postage; from the Aryan Book-Depôt, Madras.*

From the cowherd to the king-maker is but a natural advance. Though never anxious for a crown himself, he helped others in gaining it—a self-sacrifice he alone was capable of and of whom alone it can be expected. Of the nine Avatârs of Mahâ-Vishnu, S'ri Râma was the ideal king. The previous Avatâr being inimical to kings, God wished to show to the suffering world the ideal of a king in His manifestation as Râma. Both these qualities were, strangely but beautifully, welded into one in S'ri Krishna the king-maker (these attributes being in a way necessary for that capacity). His accessibility to the masses—an additional peculiarity—was to culminate in the Buddha Avatâr. The king-maker's exploits have been fairly painted for us in the lecture under notice which forms a valuable addition to the growing literature on S'ri Krishna who is generally so little understood and so much misinterpreted.

From the born Yogin to the God, we fail to see the intermediate steps in either of the two volumes. We hoped to be enlightened on the meaning of the color of the Avatâr, the day of his birth and other abstruse points connected therewith. We are however glad to note that these lectures are free of the strained explanations of some well-meaning persons—explanations that smack of the one-sided development of the intellect to the exclusion of their spiritual nature. May we hope to hear soon of S'ri Krishna as a Teacher—to complete the three aspects of his mission on earth!

From the Pushpaka.

As we survey the affairs of this vast country, what stands out, and what has stood out most prominently for some years past, are the dire visitations of plague and famine. We fear the plague has come to stay with us. So firmly has it hitherto resisted the skill of the doctor in his endeavours to stamp it out of India.

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It seems to us that famine always reigns in India in a smaller or greater degree of severity, only we call it famine when it shows itself out in an acute form. Of late the condition of the masses is becoming so deplorable, their staying power so small, their ordinary standard of comfort even in the best years so low, living as they do on the 'verge of semi-starvation,' not knowing even one day all their lives what it is to be well-fed, that, in India famine may be said to be the rule, and plenty the exception. Various causes have led to this result, while the official view looks at the failure of monsoons, litigious nature of the people, and immense sums spent on Marriages and S'raddhas, the non-official view looks at the large drain of gold amounting to over 200 million Rupees annually to England, the ever-growing Military expenditure, the Home charges, the heavy taxes and ever-increasing assessments, the exclusion of the sons of the soil from the higher grades of Civil Service, and such others as the causes of this poverty. While one set of thinkers lay the blame at the door of the stars and the people, the other class would lay it at the door of the Government. This, roughly speaking, may be said to be the position taken up by the Governors and the governed, while the fact remains that people ' die like flies ' during famine years.

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The last census has shown us that, while according to the average rate of increase in the population of the country during previous decades, there ought to have been an increase of at least 30 millions of people to the Indian population since 1891, whereas in 1901 it remains stationary. It is a fearful tale of distress which this statement discloses. It means that 30,000,000 persons have died in excess of the average deaths during the same decade.

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The cry goes out that the famine in India is not a famine of food grains but a famine of money and that it is the duty of the Government to check as far as possible the drain of gold from India. How this is to be done we shall not enter into now.

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Encouragement and improvement of the industries of the country is acknowledged on all hands to be the one great remedy for which capital, education and character are needed. As long as Government cannot very well take the initiative nor lend all the weight of its position and influence in support of this scheme for various reasons, we have to help ourselves with the three essentials mentioned above. In this connection we cannot omit remarking what immense benifit India would derive and what substantial cause there will be for the millions of India to think with loving veneration of the name of Queen Victoria if the 37 lacs collected by public subscription is diverted into the improvement of the industries of the country. But who could say *nay* when the powers that be say *aye* and the leaders of the country nod assent ?

N. N. R.

The Bee-Hive.

THE MEANING OF LIFE.

BY LEO TOLSTOY.

The Defect of Life.

Owing to my weakness, to the incomplete subordination of all my life to reason, I have asked, and still ask myself this question (as to the object of life), and have tried to answer it. If I were completely to blend with the life of reason, to live entirely in conformity with the law of the universe, I should not think of such a question. But, without attributing any importance to them, I must confess that such thoughts have involuntarily entered my head.

I pictured it thus : the law of organic life is strife; the law of reasonable conscious life is unity, love. Of organic life the life of strife, is born the life of reason, connected with it. The object is evident—to abolish strife and introduce unity in the place of discord—unity, first of men, then of men and animals, then of animals and plants.

Such an aim was established long ago. The idea of the Hebrew Messiah is nothing else than this: That swords should be beaten to ploughshares, and that the lion shoud lie down with the lamb.

Well, it is an aim similar to this which glimmers in my mind; but I do not overestimate it, knowing it is far from exhaustive. I value only the correctness of the direction. And to attain the correct direction I know that the first condition is that one shall follow with all one's being.

The Law of True Life.

Not to see the promised land towards which one has led others, or contributed ever so little to leading others—this is the unchangeable law of true life. The more genuine the work of true life, the more remote are its results: and not only remote but endless are its consequences : therefore we cannot see them. We can foresee more than our generation will witness. A house that is being built we may see, and we may reach the rank of general; but we shall not witness liberation from State slavery, nor even from Land slavery.

This is the most evident proof that life consists, not in the realisation of an aim, but in the fulfilment of an embassy.

The Father's Will.

I have been thinking lately about the business of a Christian to fulfil the Father's will. But what is this will? For unless one can ascertain it without mistake, one may begin to wonder whether it is that I should preach, or not, or should live thus, or otherwise, should live with my family, or without them, and so on. And questioning oneself in this way, one never discovers in what the Father's will does consist, and is brought to doubt and trouble. " Why is one commanded to obey the Father's will, and yet not shown what it is He commands?"

And about this I think thus : that the Father's will is clearly indicated to us, but that we search for it not there where it is indicated. We think that the Father's will may consist in external deeds, such as the journey of Abraham into a strange land, and so forth.—*The New Age*, (London).

(*To be continued*).